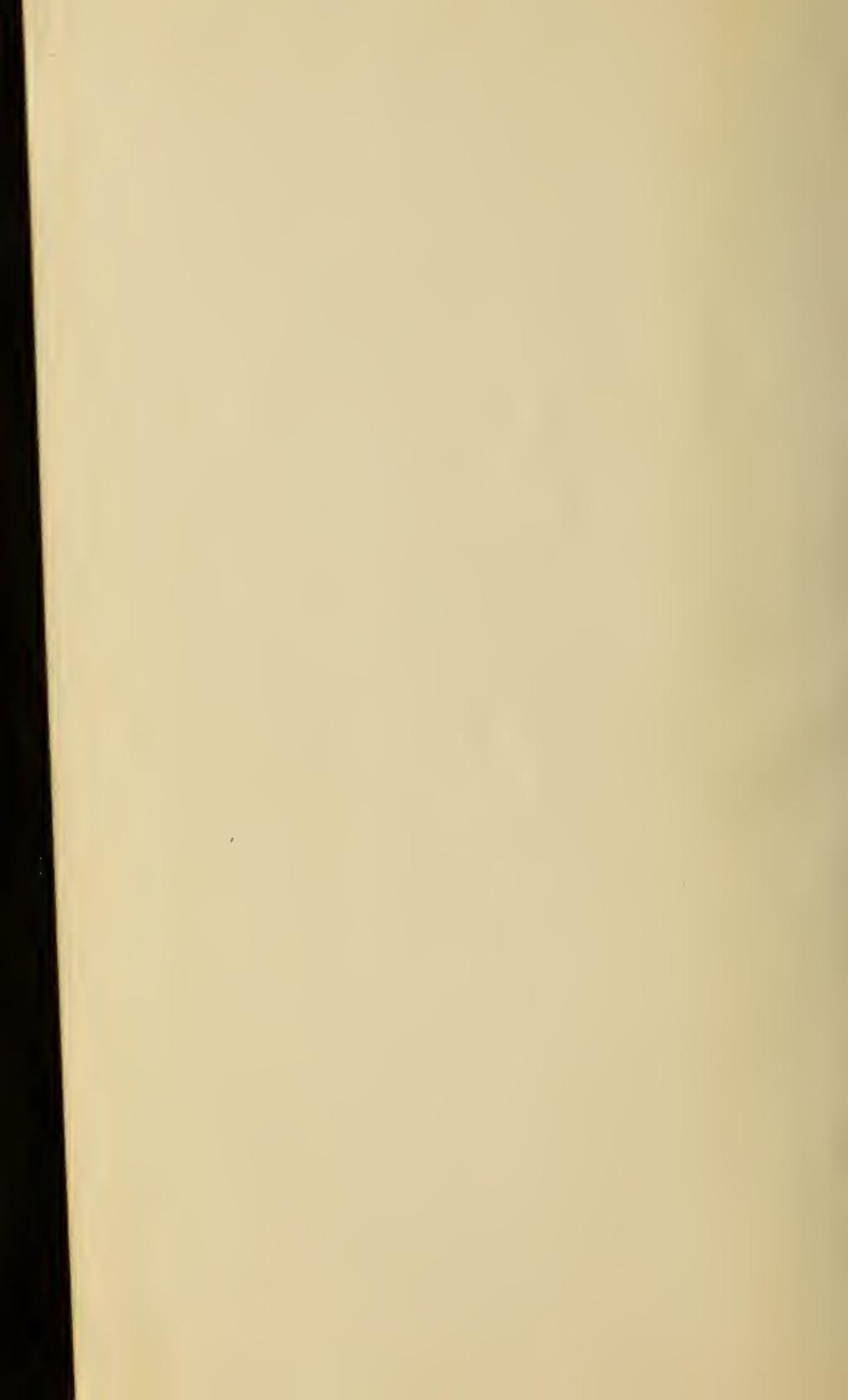






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THE  
GOSPEL VISITOR,  
A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QINTER.

—  
VOL. XI. January 1861. NO. 1.

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UNIVERSAL CHARITY.

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*"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."* Rom. i. 16.

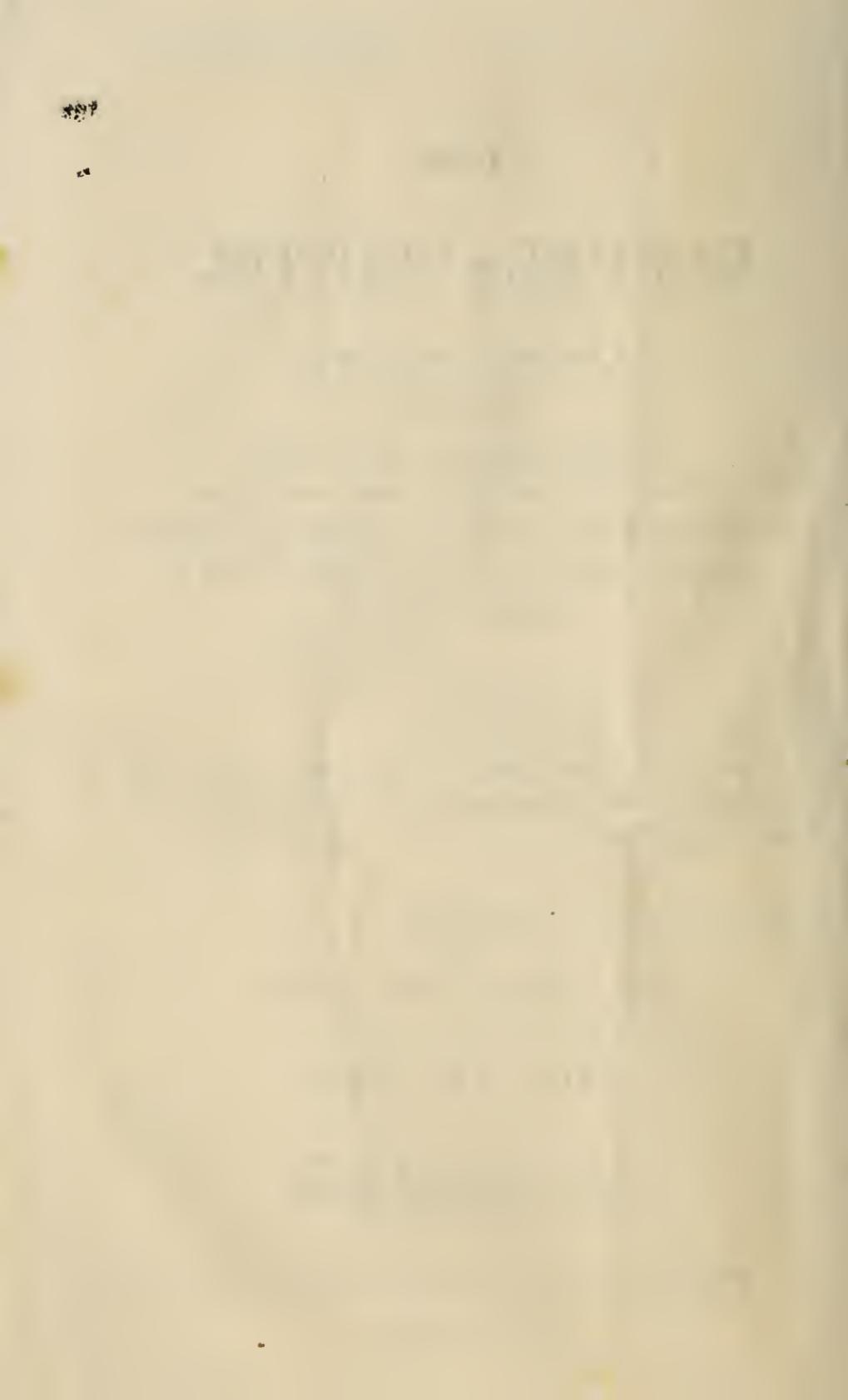
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# THE GOSPEL - VISITOR,

VOL. XI. January 1861. NO. 1.

## P r e f a c e .

With the NEW YEAR we commence a new volume of the GOSPEL VISITOR. And we greet our readers with a HAPPY NEW YEAR, and hope to have the pleasure of a continued acquaintance with them through the instrumentality of the press.

Ten volumes of the Gospel Visitor have been published, and as far as we know it has met with general approval. With some little experience in conducting a Periodical, and with some little knowledge of the different tastes, habits, and views of people, we do not expect to have pleased all our readers, and we have not aimed at this. This should not be the aim of the public teacher. Such was not the aim of Paul, who said, "If I yet pleased men, I should not be the servant of Christ." We hope it is our desire to be the servants of Christ when performing the editorial, as well as when performing the ministerial duties. Indeed, such are our views of the extent of christian duty devolving on all who have taken upon them the christian profession, that we entertain the idea that Christ should be recognized as our Master in all our engagements and actions in life. This idea is evidently taught us in Paul's instructions to servants: "Servants" says he, "obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing

God; and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." And we may here add, that there is a peculiar advantage in serving the Lord Christ as our master, even in our worldly or temporal affairs. If we have an eye to him as our supreme Master, and do all that we do with a supreme regard to him, and to the benevolent design of his holy law, which is "peace on earth and good will to men," then, if those on earth for whom we do service, fail to recompense us for our service, he will not fail to recompense us. His encouraging language to his servants is, "Behold I come quickly: and my reward is with me to give to every man according as his work shall be."

While then a sense of duty forbids that the first object we should have in view in conducting the Visitor should be to please our readers, yet still we hope to please them although this is not our primary object. "Let all things be done unto edifying." This is an apostolic rule, and by it we shall try to be governed. And our object will be to promote the edification of our readers, by promoting a sound faith and a holy life among them, that they as "lively stones" may be "built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." And ho-

ping our readers will be pleased with whatever can be made instrumental in bringing them more fully into the moral likeness of God in this world, and into his immediate and glorious presence in the world to come, we may hope to please them as far as they shall appreciate our labors to profit and edify them.

Need we appeal to the members of our fraternity to sustain us in our enterprise? They are in a considerable degree awake to the fact that all who can read more or less want books to read. The importance of having good books in our families must be apparent to all. We give the following from an exchange: "A little mineral admixture in their daily bread, a little morbid quality in their daily milk, would be justly dreaded as tending to wear away the health; yet the *daily journal* enters your doors, distilling by little and little, false, latitudinarian, and radical opinions. No marvel if you find your old age surrounded by sons who have made shipwreck of the faith. It is impossible to watch too affectionately the literature which comes into the hands of the young. If you desire them to be guarded and manly Christians, their pabulum must be truth. It is as certain of the mind as of the body, that whatever is taken into it should tend directly to its growth and strength; all that is otherwise, is noxious. Nutrition, moreover, is a gradual process, the result of repeated acts. If, then, the mind and character are to make progress, and acquire firmness, there must be not slight and occasional, but regular and extensive study of God's revealed will. Thus,

by promoting knowledge of truth, and discouraging familiarity with falsehood, we may, under God's blessing, do much to protect ourselves against abounding infidelity.

Deeply impressed with the truth of the foregoing remarks, we do not only feel that it is desirable that we have a periodical like the Visitor aspires to be among us, but that the times absolutely demand it. We therefore feel that in continuing the publication of it, we are supplying an absolute want of the brotherhood. We hope that many of our brethren as well as ourselves appreciate the demand for such an instrumentality as we offer them in the Visitor, and will labor with us in making our work as successful an auxiliary as possible for the promotion of an evangelical standard of doctrinal and practical Christianity among us as a denomination, and as far as the influence of our periodical may extend. We therefore request of those who are friends of the Visitor, of the truth, and of humanity, to contribute to our pages, and thus help to further the objects we have in view.

While the general character of the Visitor will remain unchanged, we design to make such improvements from time to time as the means and materials at our command will enable us to do.

As the work of evangelism is now before the church, and occupying the serious consideration of many of the brethren, this subject will receive a share of our attention, believing that it is deserving of it.

We should like to give some more attention than we have done to the department of News from the Churhes, thinking that this kind of news will be interesting to the fiends of the Redeemer. That we may be enabled to present something under this head, we ask our brethren in the ministry or any others that it may suit to do so, to furnish us with short reports of the sucess of the gospel of Christ.

Without enlarging upon our plan for condueting the Visitor for the present year, we would only say, we shall try to make the letter and spirit of the gospel the *rule* of our actions, and the good of souls the *object* of our actions. Relying upon the blessing of God and the liberality of the brethren, we commenue our labors for the present year. We ask the co-operation of our brethren and sisters in extending the eirculation of the Visitor. We also ask an interest in their prayers, that we may accomplish our objeet, and do good, and receive the reward of faithful servants. And may the blessings whieh we desire for ourselves, be the happy portion of all our readers.

EDITORS.

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For the Gospel Visitor.

#### A CHRISTIAN.

Is the Christian bereaved of his goods and worldly estate? He comforts himself in the conseiousness of a better treasure, that can never be lost. Is he afflicted with sickness? His comfort is, that the inward man is so much more renewed daily, as the outward perish-

eth. Is he slandered and unjustly disgraced? His comfort is that there is a blessing that will more than make amends. Is he banished? He knows he is on his way homeward. Is he imprisoned? His spirit can not be loeked in, God and his angels can not be locked out. Is he dying? To him to live is Christ, and to die is gain. Is he dead? He rests from his labors and is crowned in glory. In short, he is perfect gold, that comes more pure out of the fire than when it went in; neither had he ever been so great a saint in heaven, if he had not passed through the flames of his trial here upon earth."

Henee, "When you lie down at night, eompose your spirit as if you were not to awake till the heavens be no more, and when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night eometh of whieh you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such you know not.

Let therefore the mantle of worldly enjoyment hang loose about you, that it may be easily dropped when death comes to carry you in to another world. When the corn is forsaking the ground, it is ready for the sickle; when the fruit is ripe, it falls off the tree easily, so also when a Christian's heart is right; being truly weaned from the world, he is preparrd for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then only are we ready for heaven when our heart is there before us "

"Time is short, and eternity is of ransomed nations, dwelling in long; yet in this short time we must prepare for a long eternity. O! what a solemn duration is before me! But what an infatuation is within me, that I should mind the trifling things of time, and forget the interests of eternity! Truly, when I compare eternity and time, I am astonished that eternity does not swallow up time in my concerns and meditations. With what deceptive visions and delusive dreams are we entertained here in comparison of that divine understanding, intuitive knowledge, noon-day discoveries, vigor and activity of soul, we shall be possessed of, when we awake from mortality to immortality. Yea, from all the slumbers of transitory life to the effulgence of heavenly glory?

And yet, wo is me! Am I not more anxious to grow in earth, than to grow for heaven? Will not the fear of temporary losses at times outbalance the joy I should have in obedience? While God and glory have a passing meditation in my heart, have not the vanities of the world a prominent mansion? Does not worldly sorrow take a deeper root in my soul than spiritual joy? And were my thoughts counted one by one, while vanities reap the whole harvest, sacred things have scarce the tithe? (or tenth part.) Is this, alas! the behavior of a candidate for bliss, the practice of an expectant of glory? One thinks least on what he loves least. O mournful conclusion! that I love God least, since he is least in my thoughts.

But let me rise in my contemplations, and see the goodly hosts

the noonday display of His glory, possessed of pleasures, free as the fountain whence they flow, and full as their unlimited desire; their souls are replenished with the most refined satisfaction, sacred light, and substantial joy. What an august assemblage are the inhabitants of a better world! Wearing crowns, walking in white, holding sceptres, exalted in their natures, their visions cloudless, their conceptions bright, their thoughts elevated, their songs transporting, their happiness confirmed, their love burning, all their powers entranced for ever,—eternally with God forever in heaven. O the sweet contemplation of the happiness of disembodied saints in glory.

S. W. B.  
Juniata Co. Pa. Sept. 6, 1860

For the Gospel Visitor.

### THE GOODNESS OF GOD.

We cannot turn in any direction where the Creator's love does not smile around us. "In him we live, and move, and have our being;" and all that we possess flows entirely from the exhaustless source of his bounty. From the first moment of our existence, his guardian arm surrounded us, and at this present moment we are the object of his providential care. Justly is the earth said to be "full of the goodness of the Lord." It is God's air which we breathe, and God's sun that enlightens us. The grateful vicissitudes of day and night, the revolutions of the seasons, marked by the regular return of summer and winter, seed time and harvest, are all appointed by his

unerring wisdom. It is his pencil whieh paints the flower, and his fragrance which it exhales. By his hand the fields are clothed in beauty, and caused to teem with plenty. Malignant must be the mind of that person; with a distorted eye he must have contemplated creation, who can suspect that it is not the production of infinite benignity and goodness. How many clear marks of benevolent intention appear, every where around us! What a profusion of beauty and ornament is poured forth on the face of nature! What a magnificent spectacle presented to the view of man! What supply contrived for his wants! What a variety of objects set before him, to gratify his senses, to employ his understanding, to entertain his imagination, to cheer and gladden his heart! Indeed the very existence of the universe is a standing memorial of the goodness of the Creation. For nothing except goodness could originally prompt Creation.

The Supreme Being, self existent and all sufficient, had no wants whieh he could seek to supply. No new accession of felicity or glory was to result to him from creatures which he made. It was goodness communicating and pouring itself forth, goodness delighting to impart happiness in all its forms, which in the beginning created the heaven and the earth. Hence, those innumerable orders of living creatures with which the earth is peopled; from the lowest class of sensitive beings to the lightest rank of reason and intelligence.

Wherever there is life, there is some degree of happiness; there are

enjoyments suited to the different powers of feeling; and earth, and air, and water, are with magnificent liberality, made to teem with life. Let those striking displays of Creating goodness call forth, on our part responsive love, gratitude and veneration. To this great Father of all existenee and life, to him who hath raised us up to behold the light of day, and to enjoy all the comforts whieh his world presents, let our hearts send forth a perpetual hymn of praise. Evening and morning let us eelebrate him who maketh the morning and evening to rejoice over our heads; who "openeth his hand, and satisfieth the desire of every living thing. Let us rejoice that we were brought into a world which a Supreme intelligence presides. Convined that he hateth not the works whieh he has made, nor hath brought creatures into existenee, merely to suffer unnecessary pain, let us, even in the midst of sorrow receive with calm submission, whatever he is pleased to send; thankful for what he bestows, and satisfied, that without good reason, he taketh nothing away. When the sun rises or sets in the heavens, when spring paints the earth, when summer shines in its glory, when autumn pours forth its fruits, or winter returns to its awful forms, we shall view the Creator manifesting himself in all his works. We shall meet his presence in the fields. We shall feel his influences in the cheering beam. We shall hear his voice in the wind. We shall behold ourselves every where surrounded with the glory of that universal spirit who fills, pervades, and upholds all.

How graciously has our Creator through his goodness, manifested himself to us, through a crucified Redeemer. How gracious, indeed, the care with which he has provided a remedy for our spiritual wants, and an answer for those longings and fears which look beyond our present dwelling, and make earnest inquiries of eternity! How precious that divine word which bears assurance of pardon to the sincerely repentant, and promises of peace and pardon to the sorrowful and broken hearted; which tells of a merciful Savior, who was wounded for our transgressions, who was acquainted with our griefs, and who died that we might live! These blessings change not with the changing seasons, nor pass away with the rolling years.

When the believer thinks of them, his heart overflows with gratitude; and the deep emotion which they excite finds no language more suitable for its expression than the short but emphatic exclamation of an apostle—"Thanks be to God for his unspeakable gifts!"

J. A. K.

Waynesboro, Aug. 12th. 1860.

### FASTING.

Being desired to present something upon the subject of fasting, we shall try to do so.

The idea has extensively prevailed in the world that the Deity is propitiated by the sufferings of his creatures. From this idea have followed various kinds of bodily mortifications. And to this origin probably we may trace the practice of fasting, a religious observance which was introduced into the

world at an early age, and is found to have been very common in most of the ancient nations. "The Egyptians, Phoenicians, and Assyrians, had their fasts as well as the Jews. Porphyry affirms that the Egyptians, before their stated sacrifices, always fasted a great many days; sometimes for six weeks. The Greeks observed their fasts much in the same manner. At Rome Kings and Emperors fasted themselves. Numa Pamphilus, Julius Caesar, Augustus, Vespasian, and others, we are told, had their stated fast days; and Julian the apostate was so exact in this observation, that he outdid the priests themselves. The Pythagoreans frequently fasted rigidly for a long time; and Pythagoras, their master, continued his fast, it is said, for forty days together. The Brachmans, and the Chinese, have also their stated fasts." Mahometanism likewise has its fasts. The advantages of fasting in the promotion of health, may have had some influence in commanding it as a religious observance.

It seems somewhat remarkable that we have no account in the Bible of fasting until the time of Moses. It is most likely, however, that fasting was observed by the patriarchs, since we see there were times of great mourning among them, as that of Abraham for Sarah, Gen. 23 : 2; and that of Jacob for his son Joseph, Gen. 37 : 34. And even Moses in the law which he received from God for the Israelites enjoins no particular fast but that upon the solemn day of expiation: "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy

convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. Rev. 23 : 27—29. This appears to be the only place in the law of Moses where fasting is commanded, and here the word *fasting* is not used, but it is understood to be referred to, or meant in the phrase, *ye shall afflict your souls*. The manner in which this command is given, seems to imply that it was no new institution, but a practice that was well understood by the Jews. Had it been altogether new, details in the manner of observing it would seem to have been required. But the people to whom it was given are required in general terms to "afflict their souls." Now this language could have no definite meaning unless the people to whom it was given, were familiar with it. When the words are explained in the light of Hebrew antiquity, it appears there is no doubt but what fasting was meant. To a mere English reader the phrase "afflict your souls" would seem to convey the idea of all kinds of mortifications, but *soul* in Hebrew, it is said, frequently means *appetite*, as it appears to do in Prov. 27 : 7. "The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet." It is therefore very probable that abstinence from food is meant, and that fasting was common among the Jews before the time of Moses.

After the time of Moses, we have many examples of fasting among the Jews. David fasted when his child was sick, 2 Sam. 12 : 16. Jehosaphat king of Judea, when his kingdom was in danger, proclaimed a fast, 2 Chron. 20 : 3. Ezra proclaimed a fast at the river of Ahava, Ezra 8 : 21. A general fast was proclaimed in the reign of Jehoiakin king of Judah, Jer. 36 : 9. In Joel 1 : 14, a fast is enjoined with a view to turn away the judgment of God.

In the course of time, *anniversary fast days* were observed. The following fasts were of this character, namely, the fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth. Zech. 8 : 19. These fasts were held in commemoration of some mournful event which had happened to the Jewish nation. The fast of the fourth month, TAMMUZ or July, was instituted, in memory of the capture of Jerusalem, Jer. 52 : 6, 7. Zech. 8 : 19. That of the fifth month, AB or August, in memory of the burning of the Temple, 2 Kings 25 : 8; Zech. 7 : 3—5; 8 : 19. That of the seventh month, TISHRI or October, in memory of the death of Gedaliah at Mizpath, Jer. 41 : 1, 2; Zech. 7 : 5; 8 : 19. That of the tenth month TEBETH, or January, in memory of the commencement of the siege of Jerusalem, 2 Kings 25 : 1; Zech. 8 : 19.

But we are more concerned to know what sanction the Christian Lawgiver gave to fasting. While it is evident that he gave his disciples no command to fast which was to be observed while he was with

them, it is fully as evident that he designed them to fast after he should leave them, as appears from the following language from him: "And they said unto him, why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is still with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." Luke 5: 33—35. "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou when thou fasteth, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father which seeth in secret, shall reward thee openly." Matt. 6: 16—18.

From the first of the foregoing passages quoted, it is evident that the time would come, when it would be proper for the disciples of Christ to fast, and when they would fast. There is a proper time for fasting, as there is for every thing else in religion. And as fasting seems to imply a state of sorrow and not of joy, and as the time of the Savior's presence with his disciples was a time of joy rather than sorrow, fasting would have been out of place, But as he afterwards left them, and they became sorrowful on account of his absence, as well as from other causes, fasting then was a practice corresponding with their condition,

and consequently they observed it in accordance with the Savior's design and their own sense of propriety. The parables which follow the words of Christ first quoted, and which evidently were designed to explain his words, suggest the ideas we have given. The parables are these: "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved." Luke 5: 36—38. Now as there is an incongruity or want of fitness between new cloth and an old garment, and between new wine and old leather bottles, so there would be an incongruity between the disciples' fasting should they fast, and the time of joy they then had with the Savior. But as already remarked, the time was approaching in which he was to be taken away from them, and then they were to "fast in those days," as fasting then would be suitable to their mournful state. And so in the other text quoted, namely, Matt. 6: 17, if Jesus does not here command fasting to be observed, he tacitly recognizes it among the things which his disciples would practice, and he cautions them against imitating the Pharisaic fastings of those days. So we may learn from the language of the Savior as used on several occasions, that he designed his disciples to fast in the proper time, and in the right manner. We accordingly

find many examples of fasting among the apostles and first christians.

The apostolic church at Antioch fasted, Acts 13 : 2, 3. The disciples fasted when they ordained elders, Acts 14 : 23. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." In the experience of Paul and his fellow-laborers, to which he refers as commanding themselves as the ministers of Christ, fasting is mentioned, 2 Cor. 6 : 5. Fasting was observed in seasons of special devotion. 1 Cor. 7 : 5.

Fasting was usually resorted to avert threatened judgments or calamities. When the prophet Joel was sent to warn the Jews of the judgment of God which was coming upon them in consequence of their sins and disobedience, he directs them to "Sanctify a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1 ; 14, 15. The wickedness of the Ninevites came up before God, and he sent Jonah to go and cry against them. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them," Jonah 3 : 5. Their fasting and repentance had their desired effect, and the judgment of God was withheld.

As in fasting we are said to afflict our souls, this seems to imply a painful recollection of our sins, and it consists, 1. in such a sense of our guilt. 2. In the humble confession of our sins to God, accompanied by repentance.

Fasting as a religious observance consists, 1. "In abstinence from every animal indulgence, and from food, as far as health and circumstances will admit.—2. In the humble confession of our sins to God, with contrition or sorrow for them. 3. An earnest deprecation of God's displeasure, and humble supplication that he would avert his judgments.—4. An intercession with God for such spiritual and temporal blessings upon ourselves and others which are needful."

Does fasting require that we abstain from all kinds of food? This question is sometimes asked, and it deserves consideration. The fast recommended by Esther, required abstinence from food and drink: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." Est. 4 : 16. The fast of Daniel, seems to have been only a partial abstinence from food: "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Dan. 10 : 2, 3. When there is not very strong reason for doing otherwise, we think abstinence from both food and

drink best corresponds with the idea of a fast. Such we have seen was the character of the fast observed by Esther and her people. But when it is desirable to continue a fast for a considerable length of time, or where there is such a delicate state of health as renders entire abstinence from food for any length of time very injurious to the body, such abstinence from all pleasant food as was practiced by Daniel, may be considered a fast. A fast, however, requires us to deny ourselves, and to mortify the flesh, otherwise it cannot be considered a fast. And there are but few persons but what can abstain from food for some time, without sustaining any bodily injury. Indeed fasting occasionally, is good for the body as well as the soul.

We have no definite rule to govern us as to the length of time a fast is to continue. This must be regulated by our discretion, and by circumstances. The ordinary length of time was from evening to evening. But on extraordinary occasions it was longer.

From the examples recorded in Scripture, and from plain inferences from such passages as, Matt. 6 : 16, and Luke 5 : 33—35, it is evidently the duty of Christians to observe fasting. The happy consequences which often followed this observance, are an encouragement to Christians to practice it. And the Savior when he had cast out a devil which the disciples could not, remarked, "This kind goeth not out but by prayer and fasting." Matt. 17 : 21. Thus showing that we may sometimes need fasting in connection with prayer, to enable

us to come off conquerors in conflicts we may sustain, and to accomplish things it may be our duty to do.

Although there may be great benefit derived from fasting, the Jews did not obtain those benefits, and complained and said, "Wherefore have we fasted, and thou seest not? Wherefore have we afflicted our souls, and thou takest no knowledge?" But the Lord tells them why they did not profit by their fasting. "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isai. 58 : 3—8.

Some have thought from these words of the Savior, "When thou

fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in seeret: and thy Father, whieh seeth in secret, shall reward thee openly," that one should fast in such entire seerey that none would know they were fasting. But we think this was not his meaning. The Pharisées fasted to be seen of men; and he wished his discipiles not to imitate them, but to fast to be seen of God, and not to make a display of their fasting to attract the notice of men. This no doubt was his meaning. When he said to his discipiles, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in seeret; and thy Father which seeth in secret shall reward thee openly," he did not mean that they should never pray in publie, but not to pray merely to be heard of men like the Pharisées. Precisely so with fasting.

J. Q.

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For the Visitor.  
Selected.

#### THE TREE THAT NEVER DIES.

"Mary," said George "next summer I will not have a garden. Our pretty tree is dying; I won't have another tree as long as I live: I will have a bird next summer and that will stay all winter."

"George, don't you remember my beautiful canary? It died in the middle of summer and we planted bright flowers in the ground where we buried it. My bird did not live as long as the tree."

"Well, I don't see as we can love anything. Dear little brother died

before the bird, and I loved him better than any bird, or tree, or flower. Oh! I wish I could have something to love that would not die."

The boy paused. During the school hour, George and Mary had almost forgotten that their tree was dying, but at evening, as they drew their chairs to where their mother was sitting and began to arrange the seeds they had been gathering; the remembrance of the tree came up before them.

"Mother," said Mary, "you may give those seeds to cousin John; I never want another garden."

"Yes," added George, pushing the papers in which he had carefully folded them towards his mother, "you may give them. If I could find some seed of a tree that would never fade, I should like then to have a garden. Is there any such garden, mother?"

"Yes, George, I have read of a garden where the trees never die."

"A real garden, mother?"

"Yes, my son, in the middle of the garden, I have been told, there runs a pure river of water clear as crystal, and on each side of the river is the *tree of life*—a tree that never fades. That is the garden of heaven. There you may love and love forever. There will be no death, no fading there. Let your treasure be in the tree of life, and you will have something to which your heart can cling without fear and without disappointment. Love the Savior here and he will prepare you to dwell in those green pastures, and beside those still waters."

D. S.

Pattonsville, Pa.

For the Visitor.

### A DIALOGUE ON THE SUBJECT OF DRESS.

*Mr. Taste.* What is the reason, you folks talk so much about dress, apparel, &c? For my part, I can not see much propriety in being so particular in regard to dress. It seems to me that every person ought to have the privilege of wearing his or her dress in such a way as best suits their own particular taste.

*Mr. Principle.* I admit, we do talk considerably on the subject of dress, &c., and have hard work then to keep some of our members within proper bounds, and if it were not for some of you liberal headed folks, we could get along with much less work. What we are trying to build up, you are constantly trying to pull down. Now at what you say in regard to letting all dress to suit their own taste, I am really surprised. Just to think of a man like you, that makes a loud profession, to give rein to such a hurtful lust. This thing "Taste," is generally governed and controlled by the carnal mind, which is not subject to the law of God, neither indeed can be. Can you not see at once, that to give your members full privilege to dress to suit their taste or fancy, would be to put them or allow them to tread upon the broad road to ruin. There would really be no difference between your members, and the world in this respect.

*Mr. Taste.* Well, well, but of course I speak against pride of every sort, and believe that we must walk in humility before God &c. But what I am at more par-

ticularly is this; you hold forth, that the dress ought to be uniform—all alike—one mode only. And it seems if your members only dress to suit your fancy, you are not so particular in regard to the balance of their conduct, and I fear very much whether you can produce a "thus saith the Lord" to back up your position.

*Mr. Principle.* I can not but express my astonishment at what you have said, knowing that you are a man of some experience. Now in regard to uniformity or one mode only, as you are pleased to call it, I will just say, that I defy you to prove that it is not in strict harmony with the spirit of the Gospel, and if we have not just got the letter precisely for it, we have got the substance, and this is sufficient. By the fruit we are to know the tree. Come, let us reason together. How unbecoming would it look for members to dress to suit their taste &c., and in this condition, surround the Lord's table to partake of the holy emblems!

The man of wealth having no restraint, no dress would feel too proud to sit beside the poor man in his home made suit, and commune with him, he would not consider him his equal. Just imagine the great variety of dress among your members upon such occasions, and this would produce any thing but a brotherly feeling. And as we are prone to judge from appearance, we should be very careful not to offend in any thing, even the least of our brethren. Just think of what the Revelator, John, saw in his vision on the Isle of Patmos: a great multitude out of every nation, kindred, tongue and people, all clothed

in white. Not some of one color, and some of another, but there was a perfect uniformity throughout. And what looks more brotherly, and is more productive in promoting an equality among christians, than uniformity in apparel or dress? even the soldiers of a carnal warfare have taken advantage of this. You will always observe the same company to be uniformed precisely alike, and it is by his uniform that you can tell whether he is a soldier or not.

*Mr. Taste.* Well, but suppose the soldier has a soldier's uniform, but is a coward within, what good will his uniform do him? Just so with the christian, if his uniform corresponds with those of his brethren, but his heart is not right, his dress is only used to hide his hypocrisy.

*Mr. Principle.* This I admit. But let it be observed, that the coward with a soldier's uniform, will also be a coward in any other uniform. Even so with the hypocrite. If he acts the hypocrite with a christian's dress, he will also act the hypocrite with any other dress. So that the fault is not in the uniform, but in the deceitful heart of the man.

*Mr. Taste.* Well—hem—I, I begin to see a little plainer into the matter than I did at first, and I believe myself, that if christians can dress as much alike as possible, that it would be productive of much good, as it has a tendency to create a oneness among them. But here another difficulty arises. If we are to dress alike, what is that uniform to be? Are you sure that

your uniform corresponds with that of Christ and his disciples.

*Mr. Principle.* I will just give you my idea in few words. Modesty and propriety must always be observed in dress. Hence, where christians in any country accept a mode of dress, having these two qualities, let that be the uniform.

*Mr. Taste.* But would not that be taking the position I first advanced, that is to let every member dress to suit his taste &c? For instance, suppose a church exists in Asia, they adopt a mode of dress according to your idea. Another church exists in Africa, they have their peculiar mode of dress. Another exists in Europe, and one in North America, and another in South America. Now here we have five churches existing in different countries, each having its peculiar mode of dress, for what is considered propriety in one country, is not considered such in another, &c: Now how will you reconcile this difficulty?

*Mr. Principle.* This question is very simple, and I am not at all taking the position you first advanced. The difference lies here; I contend in the same country and in the same church, we ought to observe the same rules relating to dress, while you contend for just the opposite. Of course we could not expect persons living in South America or Africa, to dress like those inhabiting the frozen regions of the North. Hence, where there is a difference in dress among christians in different nations, and that difference consists only in the propriety as touching the climate, &c., in this there is certainly no wrong.

*Mr. Taste.* I have but one more question to ask. How does it eome, that you are so particular about dress, &c., but when it comes to houses, barns, farms, stock, &c., I see that there is really no difference between your members and the world? And is it not just as wrong to follow the world in these respects as in the dress?

*Mr. Principle.* I admit that this may be the case. But as we are only talking about the rules, and not about the exceptions, so let this suffice.

*Mr. Taste.* Adieu, till I see you again.

*Mr. Principle.* Adien.

*E. Pluribus Unum.*

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#### VALUABLE COSMETICS.

Communicated for the Visitor by  
a Brother.

##### THE ENCHANTED MIRROR— SELFKNOWLEDGE.

This curious glass will bring your faults to light,  
And make your virtues shine both strong and bright.

##### WASH TO SMOOTH WRINKLES— CONTENTMENT.

A daily portion of this essence use,  
'Twill smooth the brow, tranquility infuse.

##### FINE LIP SALVE—TRUTH.

Use daily for your lips this precious dye,  
They'll redder and breathe forth sweet melody.

##### MIXTURE GIVING SWEETNESS TO THE VOICE—PRAYER.

At morning, noon and night this mixture take,  
Your tones improved will sweeter music make.

BEST EYE-SALVE—COMPASSION.  
This salve will add great lustre to the eye,  
When most you need the poor will you supply.

##### MATCHLESS PAIR OF EAR-RINGS— ATTENTION.

With these clear drops appended to the ear  
Attentive lessons you will gladly hear.

##### SOLUTION TO PREVENT ERUPTIONS— WISDOM.

It calms the temper, beautifies the face,  
And gives the woman dignity and grace.

##### INDISPENSABLE PAIR OF BRACELETS —NEATNESS AND INDUSTRY.

Clasp them on carefully each day you live,

To good designs they efficacy give.

##### AN ELASTIC GIRDLE—PATIENCE.

The more you use it the brighter it will grow,  
Though its last merit is external show.

##### RING OF TRIED GOLD—PRINCIPLE.

Yield not this golden bracelet while you live;  
'Twill restrain and peace of conscience give.

##### NECKLACE OF PUREST PEARL— RESIGNATION.

This ornament embellishes the fair,  
And teaches all the ills of life to bear.

##### DIAMOND BREAST-PIN—LOVE.

Adorn your bosom with this precious pin;  
It shines without and warms the heart within.

**A GRACEFUL BANDEAU—POLITENESS.**  
 The forehead neatly circled with  
     this precious band,  
 Will admiration and respect com-  
     mand.

**A PRECIOUS DIADEM—PIETY.**  
 Whoe'er this costly diadem shall  
     own,  
 Secures himself an everlasting  
     crown.

**UNIVERSAL BEAUTIFIER—GOOD  
 TEMPER.**

With this choice liquid gently touch  
     the mouth,  
 It spreads o'er all the face the  
     charms of youth.

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For the Visitor.

#### A WELL OF LIVING WATER.

*Therefore with joy shall ye draw  
 water out of the well of salvation.  
 Isaiah 12: 3.*

The physical organization of man is such that he can not subsist without a certain element of this earth called water. This water is obtained either at springs where it naturally flows out of the earth, or by digging into the earth until we strike a vein. Sometimes, and in some places, we must dig very deep.

The Prophet here makes a very beautiful illustration in comparing our hearts to a well of water.

The heart of man being naturally very evil and prone to be led off by every thing that is bad, is not a fit receptacle for the holy Spirit of God to dwell in; hence we must dig deep until we strike the Rock of Ages, Jesus Christ, out of which flows a stream of living water from which if we drink, we will never thirst.

It is also very certain that water in a well, especially a deep one, requires considerable labor to draw it up; this applies to our sinful nature, the evil disposition of our hearts. The further our hearts are from God, the harder it will be to dig this well, and no doubt sometimes requires very strong blasts before the work is accomplished. I believe, if we had never strayed away from God, our hearts would naturally be fit receptacles for the holy Spirit. Just like those springs of water which flow out of the earth, without any labor or exertion of ours. But as already stated, our hearts being alienated from God, we must dig deep, and labor hard to subdue those evil desires and propensities, and bring every thought into subjection to the rule of Christ. I also believe the deeper we dig, the stronger will be the stream and the purer the water. If we dig but a little hole on the top of the ground, it will soon run full of water not fit to use, and will also soon dry up, fit only for the swine to wallow in. Therefore, let us be very careful to dig till we get a stream of pure and constant water that will hold out against all kinds of weather.

J. S. M.

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For the Visitor.

#### NOVEL READING.

The ceaseless and increasing demand for works of fiction is conclusive evidence that they are producing a taste for light-reading, of no little magnitude. That the great mass of such matter, tends to the weakening of the rational mind and judgment, we confessedly believe. Many, yea very many of G. V. Vol. XI. 2

the fictitious works of the day that are freely exposed for sale, breathe, directly or indirectly a spirit that is demoralizing to the young and virtuous mind, to say nothing of the heinous and lewd works that are smuggled throughout the land. That the reading of vain and untruthful books, generally speaking, is a sin, no one can doubt if proper judgment upon the subject is exercised. From original as well as select matter found in the Gospel Visitor, we see it is not indifferent to this growing evil, neither should it be, when the design of the Visitor is to impart to the christian, a knowledge of the adapting principles of the Gospel of our Lord and Savior Jesus Christ.

Admitting, as we must beyond a doubt, that to freely indulge in Novel Reading is a sin—a dangerous “infection” surrounding the rising generation, threatening to engulph our sons and daughters into the thralldom of unrighteousness; does it not beeome the followers of the lowly Redeemer to diligently and prayerfully consider some means whereby this evil may be arrested, as much as possible? Time and again may our youth be warned of the danger and evil of charging the mind with that that is void of substance; but if there is no remedy offered, all warning will be of but little consequence. Useless would it be for the watchman to stand upon the walls of Zion and proclaim to a dying world their pending destruction and not acquaint them with a remedy that will be a healing potion for all their uses. But says one, we earnestly endeavor to impress it upon the

minds of our youth that Novel Reading is a sin and they should avoid all sin; what more can we do? See a child growing pale and sickly in consequence of living on unhealthy food and impure air, will it restore health to tell him he should not eat this kind of food nor inhale impure air and give him no other? No this will not do, he must have food and air; and if this be healthy, he will be healthy. Thus we say of the mind of the youth, they are cultivated—they must be fed—there is a craving appetite there, and if healthy and pure food for the mind is not at hand, impure and poisonous matter will find entrance, and what is the result—disease and death. Yea the virtuous mind has become tainted with the poison that flowed from the pen of some vain writer; day after day the mind drinks of this silent poison, infusing a deadly disease throughout the entire mind, until the being who once bid fair to fulfill that sphere which the Creator designed he should, lies now engulphed in the pool of vice and dissipation.

If we would keep our children from reading vain and trashy books, we *must* give them good ones. The human mind is a delicate thing, and should be carefully dealt with, particularly when young. There is no stopping place for this noble part of man, if not properly cultivated it will of itself be improperly formed. ’Tis ever grasping for new food—something to enliven it, and if that food is pure, in vigor and strength it advances step by step until it has aspired to that nobleness of comprehending in vast sublimity and holy reverence the works

of Divinity; and 'twill be fully alive to the work assigned to man by God while in this world, as well as soar in true faithfulness to the other world and experience a sea of bliss in contemplating upon the glories of God and unspeakable riches in undoubted reservation for the blood bought and redeemed souls of men.

However it is said the Bible contains ample food for the health and requirements of any human mind. We most cordially concur in this, but we all know that to the delicate mind, it seems not at all times sufficient for the satisfying of its wants. From the very fact that the innumerable subjects that would interest children and youth, are interlocked with hard names,—sentences not understood, and different subjects mingled together, so that the Bible is a book seldom read by children with a relish. To make the truths of the Bible more obvious to them, give them books, &c., that are written in plain language and explanation, with the subjects so treated, as to interest and entertain the mind while it instructs. Apart from Bible literature, they should have other books of purely a Christian and moral tone, such as admonitions to Kindness, Truthfulness, Temperance, Repentance, duty to parents, with hundreds of other subjects that would interest as well as instruct.

But asks the reader, where shall we get such books? We must admit that question is more easily asked than answered, not forgetting however, to give due credit to many books to be had, that no parent should fear to put into the

hands of his children. But we do think there is a lack of proper books for the instruction of the young upon different subjects. To have this want supplied, would it not be advisable for the church to exert some of its talent in this direction, which would do much in training up a child in the way he should go, that when old he would not depart from it?

We know there are those in the church, who are opposed to such a procedure, i. e. for brethren to publish books, and, more, there is too little encouragement in this direction to induce them to attempt anything of the kind. This is a notable fact. As evidence, we only have to look to the subscription list of the G. Visitor. 'Tis much below the mark it should be, when taking into consideration the bounds and strength (in number) of the church. Were it duly encouraged, it could be enlarged without increasing the price, and thus give more valuable matter, especially in the youth's department, in consequence of which they would read it more. But to return; and to those opposed to brethren writing books, we would say, would it not be better for your children to read good books, the productions of brethren, than to be readers of such books as are objectionable to you? For it is evident that in this age of education and the power of the printing press, your children will read books and papers other than the Bible, notwithstanding you may endeavor to keep them from so doing.

'Tis needless to say our land is flooded with books, papers, &c.

of nearly every denomination, setting forth their faith, and we fear some not in accordance with the Divine oracles of God. We say 'tis needless to say this, for all see it on every hand. Works on Universalism, Infidelity, Atheism, &c. &c. are spreading over the land, with many other less presumptuous works, yet everything but the truth should be avoided. Then does it not become the followers of the meek and lowly Redeemer, to arouse themselves and do something to keep at bay this enemy that is trying to vent his venom into our youth's minds? If we still go on regardless of the proper manner to meet this growing evil, in coming years we may in vain lament the course of our children who have gone after strange gods. If we let others bend the tender saplings, we may look for them also to gather the fruit from the sturdy tree. We all know with what tenacity first impressions cling to the mind; let us then beware of what kind of books are used in the early education of our youth. Sabbath Schools at this day are doing much in training minds for their after course, but of this we may say something in the future, fearing we have already trespassed upon the columns of the *Visitor*, but trust which is our aim, that some good may be done in bringing this subject to bear upon the minds of the readers of the *G. V.*, and thereby tend to inspire a spirit of encouragement in matters relative to publications that have been, or may hereafter be, put forth by the brethren. And let us ever have in view the prosperity and advancement of Christ's Kingdom here be-

low, by all available, scriptural means, that all honor may redound to the glory of Father, Son, and Holy Spirit.

J. S. F.

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### DUTIES TOWARD POPULAR INFIDELITY.

Whatever other periods of the Christian era Jude's prediction, that "scoffers should come," may apply to, it cannot be denied that it is fulfilled in ours. For, however quiet the surface of things may appear immediately about ourselves, however seldom the bolder and louder pretensions of infidelity may be heard just here, where religious professions hold a certain historical and presumptive sway, and are thus identified with civil and conservative interests, be sure you have only to extend your studies a little to find that *these* also are those times when mockers have come, separating themselves from Christian fellowships, walking after their own ungodly lusts, having not the Spirit, not only forsaking Christ but rejecting and denying him,—and denying him that they *may* with more shameless guilt forsake him,—and making open or crafty war upon his cause. Our object is, first to glance at the facts bearing out this statement, and then to suggest three or four reasonable methods by which it is made a part of the practical business of every believer to remonstrate with such foes to Christian faith and order. First of all the voices of the Gospel may be heard to call to personal spiritual culture, and the concern of an individual faith and salvation. Following close upon that duty, and indeed really a part of that, is the

duty of so acting and speaking as to discourage the secret growth of skepticism, and help build the whole edifice of society up on the most holy faith. "When thou art converted, strengthen thy brethren."

In the first place, the perfectly public fact of an extending class neglecting all the means and methods of Christian improvement, Christian expression, Christian discipline, Christian co-operation,—ordinances of worship and institutions of fellowship,—must be taken as some evidence of unbelief. After all abatements on the score of religious reserve, silent convictions, unsatisfactory ministrations, uncongenial forms of service or doctrines of theology,—it will remain undeniable that the greater share of this total indifference to all open efforts for Christianity, and to *all* the forms of *all* sects,—where there are certainly enough to suit the widest variety of real affinities,—does betray a deeply-settled rejection of the very foundation-truths of Christianity itself. Nor can the fact alleged be denied, any better than the inference from it. It is a matter ascertained, that large masses of our population never perform a voluntary act whereby they recognize the authority of Revelation. They never join a religious service; they never enter a church; they never open a Bible; and if they tacitly assent to any occasional ceremony of devotion, like a prayer at a funeral or a wedding, it is out of constrained respect for what is held a conventional decency, which it would be a scandal to omit, and not from any of those sentiments of religious dependence, or sincere

aspiration, which make prayer a reality. It is known by careful and competent data, that in many of the towns and villages of this country least exposed to external corruptions, not more than half of the inhabitants are attendants on the Sabbath worship, in any connection. Then, what fearful numbers of children are reared among us, year by year, who receive from their parents no portion of Christian instruction—no word of Christian counsel—no references to the Scripturæ—no reverential direction to a Savior—no assurance of God's Providence—no lessons of prayer—no assistance toward any church or Sunday-school or chapel—not even the silent example of an external homage to consecrated times and places;—an ever-multiplying generation, bred and trained to all that is dismal and dreadful in infidelity.

But, beyond all these indirect and inferential reasons for supposing there are many disbelievers in our nominal Christendom, a thorough examination will bring to light others that are more unmistakable still. Step aside a little from the more responsible class of citizens, and especially from the native families inheriting associations of faith from their ancestry, and you come presently upon plain proofs of a reckless and libertine hostility to every thing like religious restraint, or Scriptural authority. Push your investigations a little further, and you find these destructive elements not only existing in scattered and isolated fragments, but combined, organized into permanent bodies, and drilled for action. Unbelievers have found one another out, and confederated together

for a systematic, however covert, onset upon the Church and the Gospel. They have their places of rendezvous, their plans of attack, their signs of mutual recognition, their snares for the unwary, their mark upon victims, their preachers of profanity, their atheistic ritual, their blasphemous literature, their disorganizing conferences, their mysteries of iniquity. Probably there is no one of our larger cities where atheism itself has not thus become more or less systematized and aggressive. Publications, in the form of books, tracts, periodicals, are circulated in these cities to-day, for the reading of eyes that will read nothing else, proclaiming, by specious arguments, by cunning sophistry, by fascinating illustrations, by infamous appeals to sensual passions and the lowest appetites, a horrible creed of destructionism, both for the life that now is, and that which is to come. Many of these pernicious prints never come to arraignment at the tribunal of public opinion, nor to indiction before juries, nor even to the general knowledge, because they are in foreign languages; and of course this circumstance indicates that much of this influence is imported from those older countries where the causes that engender it are more active, like popular ignorance, oppressive government, and an unprincipled, dissolute priesthood. But this unknown tongue of Satan is soon translated into English, and these fatal ingredients from abroad affiliate with whatever seeds of mischief exist at home, till the poison affects ever larger and larger masses of life, and the work of apostasy goes on.

If we look into the transatlantic nations we shall discover a state of things only worse, because the process of dissolution is further gone and the energies of restoration in the social constitution are less vigorous. Misrule in the state conspires with formalism in the church and a rabid discontent in the people to breed and multiply those who desire only to revolutionize the state and destroy the church. Books and new ideas, especially the dissemination of certain vague notions of democratic rights, have stimulated men's intelligence, and enlarged their hopes of amelioration, while their moral education has been neglected, their conscience has gone to no better school than beer-shops and socialist primary-meetings, and reverence has been lost in revenge. Finding the Bible somewhat in the way of their unscrupulous projects on property and chastity, they push the Bible out of their path. Finding the will of God inconsistent with their proposed Paradise of the natural passions, they set him aside and enthrone their own instincts in his place. Irreligion always finds a fair field to flourish in, where there is this gross disproportion between the culture of the brain and the heart. In the manufacturing cities of Great Britain, "atheism is now pervading a class which a few years ago had no intellectual existence, and which the national rulers were not ashamed to speak of as the *swinish multitude*." It has gone down from the rank of scholars to day-laborers; or rather it has taken hold of those day-laborers, and miners and mechanics and trades-people, whom the diffusion

of knowledge has begun to make into scholars,—but whose half-finished and crude thoughts have led them into errors that make them their own worst enemies. They have lecturers that travel from town to town. They seek proselytes everywhere. They transfer their hatred of priests to the Word and the Son of the Most High God; and in some cases this hatred amounts to a fanaticism and a frenzy, and is the one absorbing feeling of life. They circulate their pamphlets everywhere, even in congregations as they disperse from churches. Not long ago, in the town of Bradford, in Yorkshire, twelve-hundred copies of a new volume, advocating atheistic sentiments, were sold to laborers in half an hour, after their day's work was finished. This new infidel philosophy, or rather this old unbelief under a new phase, and with a new phraseology, passes by the name of "Secularism." Its primary and positive doctrine, as promulgated by its more ingenious expositors, is "seek first and only the things which now are, and believe that Science alone—by which is meant secular science—is the providence of man." It exults over every damage to Christianity with a mixture of fiendish joy and wrath, and curses itself by treating God's most gracious gift of Love, in his Son, seeking man's redemption and eternal welfare, as if it were "a malignant plot against his liberty."

Enough has been said of the facts; though they might easily be presented in far more minuteness and painfulness of detail. Our

space forbids us to proceed, in this number, with the suggestions that are started by them. They obviously open a great work and impose a sacred duty on the followers of Christ our Lord, in the resistance of the evil and the recovery of the faithless. At present we have only to observe, negatively, that we shall not serve this object by giving unbelievers offensive names; for that is not one of the methods of moral influence that Providence has taken into its economy, or experience justified; not by petulant denunciation, for that would be to preach Christianity by contradicting its own temper; not by impeaching motives, for these are beyond our inspection, and the skeptic may from circumstances deserve pity more than blame; not by drawing up the borders of our Pharisaic garment and passing by on the other side, with a contemptuous "I am holier than thou." All these methods have been tried, and have made the matter considerably worse than at first.

*Independent.*

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## Querries.

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### 1. EXPLANATION OF JOHN 14: 12.

Dear Brethren.

Please give us an explanation of the following passage: "Verily, Verily, I say unto you, he that believeth on me, the work that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14: 12.

I. S. S.

Answer.—1. The works that Christ did, those who believed on him were to do likewise. This part of the text had reference most likely to the miraculous works, which both Christ and his disciples performed. It is a very remarkable declaration that the believer shall do even greater works than Christ himself. These greater works consisted in those extraordinary conversions—extraordinary both in kind and number, which resulted from the preaching of the apostles. A larger measure of the heavenly influence which seemed to be necessary for the successful work of the ministry, was conferred upon the disciples after the Savior's return to his Father, and their ministry was more successful than his had been. The sermon of Peter on the day of Pentecost converted more in one day, than the Savior had in three years. "What a graciously attractive and lowly manner of speaking is this, on the part of the blessed Sower and Laborer, who himself alone performs all: Ye, My reapers, will do greater things than I!" The idea, however, that the disciples were to do greater works than the Savior himself, does not detract in the least from his glory, since "the whole of the power displayed in the church is the power of Christ himself, so that, whatever great and glorious achievements his people make, they accomplish them purely through him. Thus he is not circumscribed when it is said that the disciples achieve *greater* things than the Master, for he lives, operates, and perfects himself in them. Christ perfect in himself, is, as it were, a new principle of life to the

whole body, whose energy pervades it only by degrees, and changes that which it penetrates into its own nature."

## 2. CONCERNING THE REMOVAL OF A MINISTER.

Dear Editors: I wish to know your opinion, about a brother, and especially a laboring brother, leaving one arm of the church, and moving fifty miles or more to another church, whether he ought to bring a letter of recommendation from the church he left, or whether it is not necessary.

J. F. I.

Answer.—It is proper in all such cases to take a letter of recommendation from the church the brother moves from, to the church he moves to.

## 3. 1 COR. 15: 29.

Dear brethren: I would with brotherly feelings ask you to give your opinion through the Visitor how we are to understand the baptism for the dead spoken of by Paul in 1 Cor. 15: 29. Wishing you success, I remain,

Yours in love.  
W. W.

Answer.—This question will be found in Vol. IX. No. 4. and we give here the explanation that is there given.

Answer.—To present our views upon this passage in the most satisfactory manner, we will comprise them in the two following questions.  
1. Who are the dead referred to? And, 2, what is to be understood by being baptized for the dead?

1. Who are the dead referred to? These were the holy dead, comprising Christ in the number. These died in the defense, and in the hope.

of Christianity, one of whose prominent doctrines is the resurrection of the dead. Such was their assurance of a glorious resurrection, that they met death cheerfully, in its most terrible forms.

2. What is to be understood by being baptized for the dead? Now let it be remembered that the righteous have hope in death. This was pre-eminently the case with the faithful Christians. And the joyful manner in which many of the early Christians met death, commended Christianity to the unconverted. And thus many were led to embrace Christianity, that they too might enjoy the peace that characterized the death of the Christians. And they are represented to have been baptized for the dead when they were baptized into that blessed system which the holy dead commended by their peaceful and triumphant death, and which they had likewise commended by their holy life. By possessing the proper qualifications for the ordinance, by baptism the living became members of the same body of which the martyred dead had been members, and thus became related to the dead, and enjoyed in common with those dead for whose peaceful end and holy life they entertained so high a regard, the same hope of a glorious resurrection.

And the substance of the apostle's argument from this passage in the chain of his reasoning to prove the resurrection is this: Where is the propriety of the Corinthians or any others, denying the resurrection of the body, and yet by baptism professing the doctrine of a body of people who found their

most exalted views of human happiness upon a belief of the resurrection of the body? For it cannot be denied that the doctrine of the resurrection was a very prominent doctrine in the system of Christianity. The following is an illustration of the view above given:

"The vacancies left in the ranks of the Christian army, when saints and martyrs fall asleep in Jesus, are supplied by fresh recruits, eager to be baptized as they were, and pledged by baptism to fall as they tell, at the post of duty and danger. It is a touching sight which the Lord's baptized host presents to view, especially in troublous times. Column after column advancing to the breach, as on a forlorn hope in the storming of Satan's citadel of worldly pomp and power, is mowed down by the ruthless fire of persecution. But as ever one line disappears, a new band of volunteers starts up, candidates for the seal of baptism, even though in their case, as in the case of their predecessors in the deadly strife, the seal of baptism is to be the earnest of the bloody crown of martyrdom. It would seem surely to be somewhere in the line of this thought that the key to the perplexing phrase, "baptized for the dead," is to be found. It implies that somehow baptism formed a link of connection between the baptized living and the baptized dead—committing the living to the fortune or fate, whatever it may be, that has already overtaken the dead. Your baptism constitutes you the substitutes and successors on earth of the holy men and women who have gone before you. It binds you to do their work in

life; and to share their destiny in death. But what destiny is that, if the dead rise not at all? What means, in that case, your being baptized for the dead?"

### FAMINE IN KANSAS.

Kansas Territory, Douglas Co.  
November 12, 1860.

Dear Brethren.—According to request of the Brethren to write to you for the Visitor, I have agreed to do so, and to bear testimony to an article written by our beloved brother Jacob Ulrich, which has appeared in the November No. of the Visitor, under the head of,—The Drought in Kansas.—According to my observation and the condition of things, I concur fully in the statements the br. has given, and the fears of the coming events he hinted at, have already began a reality, the scarcity of money is so great that the little what there is, can not supply the wants of the coarsest necessities of life, many are anxiously looking to the East to the more favored and abundantly blessed people for aid and assistance. Many Missionaries are sent to solicit aid for the needy, but none has arrived yet.

Dear brethren, we are not exempt from the same condition. Few, if any of us have enough to bring us to another season when we can hope by and with the blessing of God to raise some things again. We have sent our beloved br. Abraham Rothrock, and perhaps before this reaches you, he has been with you, and told you our condition, better than I can describe it here, but if he should not be able

to visit all the churches, it is hoped that none of you will feel slighted, for it is expected that the Gospel Visitor will not fail in its benevolent visits to admonish us of the duty we owe to each other and regard each other's welfare, and to show at the same time the abounding mercy of God manifested through his children. Dear brethren, having full confidence in you that our appeal to you is not in vain, we feel the freedom to call on you for aid, not only for assistance for the needy members of our church, but let your liberality and the kindness and benevolence of our God be manifested through his children to our needy neighbors, for we can not, neither could any of you, see sufferings around you and not divide even the last bushel of corn. Brethren, this is the time for practical preaching of the Gospel,—here you can preach louder and plainer now by liberal contribution for the support of the needy, than at any other time or any other way, to the great satisfaction, not only having relieved the timely body, but saved many never dying souls.—I had no thought of being so lengthy but I see I have more on my mind than I can communicate at present. I will therefore add only a little more for the satisfaction of the brethren who have a mind emigrating here. It seems there is a rumor of some letters among the brethren stating that the country here to be subject to such droughts. In answer to the above, let us judge by the past and the testimony we have from Indians and Missionaries extends back nearly thirty years, and is entirely against such a conclusion—they

agree on all sides that such as the present failure of crops has not been known. Some others conclude that it is a judgment on the land for the great wickedness committed on it a few years ago, whether that is so or not is not for us to say, but let us humbly submit to his dispensation and Divine Providence, believing that if we do our part and duty all will be for our good in the end. Brethren it may be that the few that are living here in the different parts of the affected country are here for the purpose to administer your bounty to the needy of God's creatures, or it may be that all is so arranged in the counsel and economy of the Almighty to try us all whether our stewardships are of the right kind or not. Therefore brethren whatever we do, let us try to do all to the honor and glory of God, and whatever benefits will come out of our action they will be ours.

#### CHRISTIAN SHANK.

If any contributions are sent to our relief let it be done in money, directed to Jacob Ulrich, Lawrence, Douglas Co., Kansas Territory. Brother Ulrich is acquainted in the Express office, and lives near to it. We have a committee of brethren to take care of all sent to us.

#### The Family Circle.

#### BE PATIENT WITH THE LITTLE ONES.

Be patient with the little ones. Let neither their slow understanding nor their occasional pertness offend you, or provoke the sharp reproof. Remember the world is new to them, and they have no

slight task to grasp with their unripened intellects the mass of facts and truths that crowd upon their attention. You are grown to maturity and strength through years of experience, and it ill becomes you to fret at the little child that fails to keep pace with your thought. Teach him patiently, as God teaches you, "line upon line, precept upon precept; here a little, and there a little." Cheer him on in this conflict of mind; in after years his ripe, rich thought shall rise up and call you blessed.

Bide patiently the endless questionings of your children. Do not roughly crush the springing spirit of free inquiry, with an impatient word or frown, nor attempt, on the contrary, a long and instructive reply to every slight and casual question. Seek rather to deepen their curiosity. Convert, if possible, the careless question into a profound and earnest inquiry; and aim rather to direct and aid, than to answer the inquiry. Let your reply send the little questioner forth, not so much proud of what he has learned, as anxious to know more. Happy you, if in giving your child the molecule of truth he asks for, you can whet his curiosity with a glimpse of the mountain of truth lying beyond; so wilt thou send forth a philosopher, and not a silly pedant into the world.

Bear patiently the childish humors of those little ones. They are but the untutored pleadings of the young spirit for care and cultivation. Irritated into strength, and hardened into habits, they will haunt the whole of life like fiends of despair, and make thy little ones

curse the day they were born; but, corrected kindly and patiently, they become the elements of happiness and usefulness. Passions are but fires that may either scorch us with their uncontrolled fury, or may yield us a genial and needful warmth.

Bless your little ones with a patient care of their childhood, and they will certainly consecrate the glory and grace of their manhood to your service. Sow in their hearts the seeds of a perennial blessedness; its ripened fruit will afford you a perpetual joy.—*Mich. Journal of Education.*

#### PARENTAL EXAMPLE.

A parent must take special care always to give the example of Jesus Christ a most decided practical pre-eminence above all others. It is this to which the child's attention must be continually turned; it is this which he must be taught equally to love and revere; it is this alone on which he must learn to rely, with unvarying confidence, as always pure and perfect. In addition to the more direct and immediate benefits he will derive from thus flying to the example of his Savior for guidance in his Christian path, he will, by the divine blessing, be powerfully led to love him, whose blessed image is so frequently before his eyes.

He will obtain that near acquaintance with his perfections, that frequent intercourse, as it were, with himself, which will call forth increasing admiration, reverence and regard. This will commence a

transformation into a similitude of that excellence which has found way to the heart; and, beholding, as in a glass, the glory of the Lord, he will be changed into the same image, from glory to glory, even as by the Spirit of the Lord.—*Christian Education.*

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#### CHILDHOOD'S HOME.

The dearest spot on earth is that of our childhood's home. The thousand blessed associations, the happy moments of our early days, when the brow was untouched by the breath of care, and the heart unvisited by a thought of sin, the innocent joys and momentary griefs of that sunny period of human existence, impress themselves upon the remembrance, too deeply to be effaced from the recollection, by the desolating finger of time. How happy is the heart to live over again those familiar joys. But where are the hands we pressed with such youthful ardor—where the hearts that beat responsive to our own—where the companions of our childhood's happy days? Scattered—wanderers to other lands, aliens to their birth place, battling with sin in the world's struggle; some have halted in the race, and have laid down to rest in the quiet mansions of peace; others continue to struggle on with varied fortune and different success. Peace to the dead—health and prosperity to the living wherever they be.—*Fisk.*

# Youth's Department.

## A BOY'S ANGER.

[The following affecting narrative purports to have been given by a father to his son, as a warning derived from his own experience of resisting a mother's counsel :]

What agony was visible on my mother's face when she saw that all she said and suffered failed to move me! She rose to go home, and I followed her at a distance. She spoke no more till she reached her own door.

"It's school time now," she said. "Go, my son, and once more let me beseech you to think upon what I have said."

"I shan't go to school," said I.

She looked astonished at my boldness, but replied firmly—

"Certainly you will go, Alfred. I command you."

"I will not!" said I, in a tone of defiance.

"One of two things you must do, Alfred, either go to school this morning, or I will lock you up in your room, and keep you there till you are ready to promise implicit obedience to my wishes in future."

"I dare you to do it," said I; "you can't get me up stairs."

"Alfred, choose now," said my mother, who laid her hand upon my arm. She trembled violently, and was deadly pale.

"If you touch me I will kick you," said I, in a terrible rage. God knows I knew not what I said.

"Will you go, Alfred?"

"No!" I replied; but quailed beneath her eye.

"Then follow me," said she, and she grasped my arm firmly. I raised my foot—oh, my son, hear me!—I raised my foot and kicked her! How my head reels as the torrent of memory rushes over me! I kicked my mother—a feeble woman—my mother! She staggered back a few steps, and leaned against the wall. She did not look at me. I saw her heart beat against her breast.

"Oh! Heavenly Father," said she, "forgive him—he knows not what he does!"

The gardener just then passed the door, and seeing my mother pale, and almost unable to support herself, he stopped. She beckoned him in.

"Take this boy up stairs, and lock him in his room," said she, and turned from me. Looking back as she was entering her room, she gave me a look of agony, mingled with the most intense love!—it was the last unutterable pang from a heart that was broken.

In a moment I found myself a prisoner in my own room. I thought for a moment I would fling myself from the open window, and dash my brains out, but I was afraid to do it. I was not penitent. At times my heart was subdued; but my stubborn pride rose in an instant, and bade me not yield. The pale face of my mother haunted me. I flung myself on the bed, and fell asleep. Just at twilight I heard a foot step approach the door. It was my sister.

"What may I tell my mother from you?" she asked.

"Nothing," I replied.

"Oh, Alfred! for my sake, say that you are sorry. She longs to forgive you."

I would not answer. I heard her footsteps slowly retiring, and again I threw myself on the bed, to pass another and fearful night.

Another footstep, still slower and feebler than my sister's, disturbed me. It was my mother's.

"Alfred, my son, shall I come?" she asked.

I cannot tell what influence, operating at that moment, made me speak adverse to my feelings. The gentle voice of my mother thrilled me through, melted then the ice of my obdurate heart, and I longed to throw myself on her neck, but I did not. But the words gave me the lie to my heart when I said I was not sorry. I heard her withdraw. I heard her groan. I longed to call her back, *but I did not.*

I was awakened from my uneasy slumber by hearing my name called loudly, and my sister stood at my bedside.

"Get up and come with me. Mother is dying."

I thought I was yet dreaming, but I got up mechanically and followed my sister. On the bed, pale and cold as marble, lay mother. She had not undressed. She had thrown herself on the bed to rest; arising to go to me, she was seized with a palpitation of the heart, and was borne senseless to her room.

I cannot tell you with what agony I looked upon her. My remorse was ten-fold more bitter from the thought that she would never know it. I believed myself to be her murderer. I fell on the

bed beside her. I could not weep. My heart was burned in my bosom; my brain was on fire. My sister threw her arms around me and wept in silence. Suddenly we saw a slight motion of mother's hand; her eyes unclosed. She had recovered consciousness, but not speech. She looked at me and moved her lips. I could not understand her words. "Mother, mother!" I shrieked, "say only that you forgive me!" She could not say it with her lips, but her hand pressed mine. She smiled upon me, and lifting her thin white hands, she clasped my own within them, and cast her eyes upward. She moved her lips in prayer, *and thus she died.* I remained still kneeling beside that dear form, till my sister removed me. The joys of youth had left for ever.

Boys who spurn a mother's control, who are ashamed to own that they are wrong, who think it manly to resist her authority, or yield to her influence, beware! Lay not up for yourselves bitter memories for future years.



#### A DAY OF FASTING AND PRAYER.

In view of the impending troubles which are now as a dark cloud hanging over our country, the attention of Christians is justly directed to heaven, since their "faith and hope" are in God, and since they are assured that "the Lord reigneth." We have, therefore, been written to upon the propriety of keeping a day of fasting and prayer. We approve of the suggestion. And as the President has made a proclamation, and recommended *Friday, the 4th day of January, 1861*, to be kept as a day of humiliation, fasting and prayer, we think it would be well if our churches observe the day named, and in the manner recommended. But to be acceptable to the Lord,

it must be such a fast as he hath chosen. Let us then observe it in the spirit and order which God has directed, and then shall his judgment be turned away, and then shall our "light break forth as the morning," and then our "health shall spring forth speedily."

## Contributions FOR THE SUFFERING IN KANSAS.

From the Tuscarawas, church, O. by br. George Hehuan sent to us \$33,00

### Columbiana and vicinity :

" Beata Swartz, the widow's mite	1,00
" John Summer 1, John Royer ,50 and a female ,25	1,75
" John Esterly, sen. 2, and David Bishop ,25Cts	2,25
" Widow Scoggins, her sister and daughter	3,00
" the Gospel Visitor oficee, J. H. K. and J. Q. V. each 1	2,00
" Jacob Esterly, sen. and David Lehman each 1	2,00
" Joseph Hisey 5, George Grove 2, James Quinter 1,	8,00
" Solomon Sidler 3, and a friend to the poor 4,	7,00
	60,00

(Of this sum fifty Dollars were sent off by Express to Jacob Ulrich Lawrence, Kansas T. before the last 15 Dollars were paid in.)

Elder Samuel Murray of Miami co. Indiana informs and desires us to publish in the Visitor, that from his vicinity (Pipe Creek township) the handsome sum of \$71,55 was collected and sent to Jacob Ulrich of Lawrence by Express, for the needy in general. (This is right, and may the Lord bless all. Eds.)

To be continued.

## FOR THE OREGON MISSION.

Reported in December No.	\$127,50
Received since from M Snider, Bear Creek, Powasheik co. Iowa	2,60
	130,10

## OBITUARIES.

Died in Logan Co. and church, O., February 12, 1860, of scarlet fever, SUSANNA GARBER infant child of brother Michael and sister Sarah Garber, aged 1 year, 9 months, and 15 days.

Died in same place June 1860, GEORGE HOOVER, son of brother George and sister Margaret Hoover, aged 7 years, 6 months, and 20 days. Funeral attended by br. Abraham Frantz.

Died in same co. July 15, CHARLES L. FRANTZ, son of brother Jacob L. and sister Susanna Frantz, aged 2 years, 5 months, and 10 days. Funeral attended by br. Jacob Miller.

Died in the same church Movember 2, our beloved sister ANNA MOHR, wife of brother John Mohr, and daughter of brother Abraham Frantz and Catharine his wife deceased, aged 30 years, 9 months, and 9 days. Funeral attended by br. Ab. Flory, R. Mohler, J. Hershy and S. Mohler, with a large concourse of people.

Died in Middle Creek church, Somerset co. Pa., October 31 last brother JOHN BOWSER, aged 60 years, 5 months, and 11 days. Funeral discourse by eld. J. S. Hauger from Heb. 9 : 27.

Died in Decatur co. Iowa October 14, last, brother GEORGE W. HALE, aged 26 years, 5 months, and 3 days. Leaves a wife and two children to mourn their loss. Funeral services by br. S. Garber, H. Sperlock and the writer.

Died in the same church near Leon, November 14, sister SUSAN MILLIGAN, wife of Isaac Milligan, aged 25 years. Left an infant of some 6 hours old. Funeral by the same as above from Pbil. 1 : 21.

W.M. J. STOUT.

Died in Elklick church, Somerset co. Pa., October 12, last after a lingering illness, sister CATHARINE LICHTY, wife of brother Samuel C. Lichty, aged 54 years, 3 months, and 5 days. Funeral sermon by br. John Berkley and John Cross from Rev. 14 : 13.

Died in Mercersburg, Franklin co. Pa. October 22, of Lungfever, brother HENRY KELLER, aged 67 years, 3 months, and 22 days. He was a consistent member of the G. B. church, and died fully resigned to the will of God. Funeral services by brother Christian Keefer from 2 Cor. 5 : 1, 2.

Died in Mc Arthur, Vinton co. O. October 17, of scarletfever IRA JEROME SHRECKENGAUST, infant son of John and Margaret Shreckengast, and a grandson of brother Daniel Wyland of Indiana, aged 2 years, 4 months, and 23 days.

A little angel came to earth,  
And a little over two short years remain'd,  
That we might see what holy things  
God's heavenly house contain'd.

We thought it was a thing of earth,  
So gave it mortal name,  
The sweetest, softest we could find  
And call'd it by the same.

He found this world too cold and drear,  
And so resumed his angel form,  
And took bimself to brighter worlds,  
And left us here to mourn.

But bo at parting sweetly smiled,  
As if he bid us not despair,  
And say thongh from us he must go  
He'd give us welcome there.

J. S.

Died in Brothers Valley, Somerset co. Pa. November 20, sister SUSANNAH MUSSER, relict of Tobias Musser, aged 73 years, 9 months, and 12 days. She survived her husband only about 18 months, and died in the full hope of meeting her Savior and those that have gone before, and have made their garments white in the blood of the Lamb. Her disease was dropsy; she laid about a week and the last few days she had great pain, which she bore with patience, although often calling on God to take

her home. She leaves behind 8 children to mourn their loss. Funeral services by brother E. Cober and J. Blough from 2 Cor. 5 : 1-7.

Died in Huntingdon co. Ind.

Nov. 25, MARY ELEANORE KLEPSER, aged 7 years, 5 months, and 8 days.

Nov. 27, ESTHER LOUISA KLEPSER, aged 12 years, 10 months, and 26 days.

Nov. 28, N. ISABEL KLEPSER, aged 4 years, 9 months, and 14 days.

These three were the children of Andrew and Sarah Klepsers, who thus in less than four days were bereaved of three of their family, which indeed was a trying season for them & all who sympathized with them; still they did not sorrow as those who have no hope, being well assured, that their loss is the children's gain. Esther Louisa was unable to speak till shortly before her death, when she again got strong enough to speak, and called the family to her bedside, and told them all to kiss her for the last time, and bade them "farewell, telling them that she was going home to heaven, to see Mary and her grandfather and other relations who had gone before her; also telling them to prepare to meet her and also sent word to all her young playmates to prepare to meet her in Heaven."

Farewell, vain world we're going home,  
Our Savior smiles and bids us come;  
Bright angels beckon us away,  
To sing God's praise in endless day.

ANDREW H. SNOWBERGER.

Died in Richland county church, Wisconsin, September 1, 1860, GINNETTY C. UNDERHILL, adopted daughter of sister Frances Replogle after a short sickness of but little more than two days and a half. On the morning she was taken sick, she appeared very merry and sang the following lines, while she was preparing breakfast.—

My Jesus calls me I must go,  
I can no longer stay,  
For the Gospel sounds so sweet to me,  
I can no longer stay away.—

In about two hours after singing these lines so merrily, she was taken sick and grew worse very fast, and in the short time above mentioned she was a lifeless corpse. Her age was 11 years, 1 month, and 18 days, her sickness scarlet fever. Funeral services by brother Henry Troxel & Jacob Behar—Text 1 Thess. 4 : 13, 14.

The following lines are proposed by a sister of the departed.

Peaceful be her slumber,  
Peaceful in the grave so low,  
Thou no more will join our number,  
Thou no more our songs shall know.  
  
Dearest sister thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that has bereft us,  
He can all our sorrows heal.

But again we hope to meet thee,  
When the days of life are fled;  
And in heaven with joy to greet thee,  
Where no farewell tear is shed.

FRANCES REPLOGLE.

Died in Cambria co. Pa. December 6, last, Brother and Elder LEVI ROBERTS, who was born in Huntingdon county Pa. February 9, 1779, and removed to what is now called Cam-

bria county in 1804. He was chosen a deacon in 1820, and a speaker about 5 years afterwards, and ordained a bishop in 1844. From this simple statement of facts and dates it appears to be evident, that this beloved brother continued to enjoy the confidence of the church, and that he must have been faithful in the discharge of his duties; and we hope and trust, that he is now gone to receive his reward. At his funeral appropriate remarks were made by Lewis Cobaugh and others from Rev. 22 : 14.

Died in the church in Owen co. Ind. Dec. 2, 1860, sister MARY SUMMER, wife of br. Daniel Summer, aged 61 years, 7 months, and 28 days. She was a bright example in all her walk and conversation. Her funeral was attended by a large concourse of friends and neighbors regretting their loss, but rejoiced in her great gain, &c. Funeral text, Rev. 7 : 9—13. Funeral services by Jacob Soner, Moses Hochstetler, David Culler and the writer.

Died in Manor church, Washington co. Md. on the 17th, of September, at the residence of brother Daniel Wolfe, sister PAULINE DETRICH in the 26th, year of her age. Funeral discourses by David Long and Emanuel Long, from 1 Peter 1 : 3.

Died in the same church, and at the same place on the 22nd. of November, sister VIRGINIA ADALINE WEAVER, in the 20th, year of her age. Funeral discourse by brother David Long, from Psalms 116 : 15.

Pauline Detrich and Virginia A. Weaver both became members of the church in the winter of 1857, (when by protracted effort many were added) and continued faithful and exemplary members until their death.

J. R.

### Lines on the death of Ginia.

The icy hand of death has passed  
Across her shattered frame,  
And virtue, beauty, innocence  
In the drear tomb are lain.  
  
O ! Death ! unsparing as thou art,  
Why didst thou take her hence?  
Why spare the rest of tender youth,  
And take the dearest thence?  
  
Fond mother, weep not, 'twas his will,  
Who formed her for thy love,  
To wing her flight on pinions fair  
To happier worlds above.  
  
Yes; memory loves to linger where  
Such thoughts around us cling  
"O grave, where is thy victory ?  
O death, where is thy sting ?

K.

Died at the house of David Sprinkles in Springfield township, Mahoning co. O. Dec. 10th. CHRISTINA GILBERT, a lone woman, that was never married, aged 85 years, and 3 days. Funeral text Job 7 : 16—21.

Died near Columbiana, O. Dec. 11th. ELIZABETH MUMMERT, wife of Abraham Mumment, aged 73 years, 8 months. Funeral text Heb. 13 : 14. Both these funerals were attended by the sen. Editor.

# PROSPECTUS OF

# THE GOSPEL VISITOR, For the Year 1861, Vol. XI.

The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. The object of the work is and will be the promotion of a pure Christianity, with its doctrines, practices, and experience, as originated, established, and developed by Christ and his inspired successors.

Each number of the English Gospel Visitor will contain 32 pages double columns, and the German, 16 pages, neatly printed on good paper, put up in printed covers, and mailed to subscribers regularly about the first of each month.

The GOSPEL VISITOR has passed through ten Volumes, has given general satisfaction where it has been taken, and has been growing in favor with the brotherhood from the beginning. And it ought, we think, to have a wide circulation.

## TERMS:

Single copy of the English, one year, in advance,	- - -	\$1,00
Six copies,	- - -	5,00

HENRY KURTZ,  
JAMES QUINTER.

COLUMBIANA, Columbiana Co. O.  
September, 1860.

## VALUABLE TRACT LAND FOR SALE. IN IOWA.

FELIX SENGER, offers for sale, 80 to 100 acres of Prairie, and 20 to 40 acres of timber land. The Prairie adjoins his farm, hence he will sell in quantity to suit the purchaser. It is most beautifully located for a farm, and is in progress of improvement,—has on it

Thirteen copies,	- - -	10,00
Single copy of the German, one year, in advance,	- - -	.50
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THE  
GOSPEL VISITOR,  
A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

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VOL. XI. February 1861. NO. 2.

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# THE GOSPEL - VISITOR,

## VOL. XI. February 1861. NO. 2.

### PRACTICES AMONG THE BAPTISTS IN FORMER TIMES.

(The following is the principal part of a chapter in Benedict's work entitled "Fifty Years among the Baptists," with the heading as given by the author.)

ON CUSTOMS NOW GENERALLY ABOLISHED, WHICH PREVAILED MORE OR LESS AMONG THE BAPTISTS IN FORMER TIMES; AS LAYING ON OF HANDS.—WASHING FEET.—DEVOTING CHILDREN.—RULING ELDERS.—DECLINE IN THE USE OF BROTHER AND SISTER, AND ELDER.

#### *The laying on of hands.*

This was a practice of high antiquity in our denomination in other countries, and in this country it formerly prevailed much more extensively than at the present time. I find traces of it in the history of many of our oldest communities. In the old church in Providence, R. I., I conclude it was always in use until about the middle of the ministry of the late Dr. Gano, when it was gradually laid aside.

This practice, I infer, came to us with our ancestors from the old world, where, by some of our oldest churches, it was tenaciously adhered to as far back as their history is recorded.

*The laying on of hands*, as a religious rite, as far as I can learn, has always been practiced in the same manner. The candidates for church membership, after being baptized, as a final act of admission came forward to the minister, the same as those do who receive the

right hand of fellowship; and the minister, instead of taking them by the hand, puts his hands on their heads and prays, and then their initiation is completed.

This rite, by Episcopilians has been denominated, familiarly, a Baptist confirmation.

Dr. Gano did not object to the thing itself, which he admitted was a proper way of receiving church members, but he disliked the idea of its being considered a church ordinance, which he found was the sense of a portion of his members; and as its relinquishment all at once would have been grievous to some of the aged members, who were most attached to an order in this primitive body, to all appearance from time immemorial, it was left optional for new members to come into it under hands, or by the hand of fellowship, as they might choose. After continuing the two forms of admission for a few years, the practice of laying on of hands was wholly discontinued.

The church of Pawtucket, which was a branch of the old Providence community, arose about the time of the discontinuance of this ancient custom in the mother body. In this new interest the practice in question was not introduced, nor was there ever any discussion on the subject, either at its origin, or at any other time; my own impressions, however, were rather favorable than otherwise towards a practice so significant, and of such high

antiquity, as the one under consideration.

The people called Six Principle Baptists, most of whom are in Rhode Island and vicinity, are the decided advocates for the practice of the laying on of hands. Their name is derived from Hebrews 6: 1, 2, where, as they maintain, this number of Christian principles are laid down, and among them, the laying on of hands holds a conspicuous place.

#### *The washing of feet.*

From time immemorial this oriental custom, so often referred to in the history of the early Christians, has been observed by small groups of Baptists, in a religious manner, in different parts of this country. In early life, I was acquainted with such a company, who, being Bible Christians to the letter, felt themselves bound literally to comply with the following direction of Christ, namely: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you."

The general exposition of this passage, or the sense in which most of our divines understand it, namely, that the Savior here meant to teach his disciples humility and hospitality, did not satisfy the old-fashioned Baptists to whom I have alluded, and many others of their class. In their opinion, it was in some sense a divine institution.

Among the Mennonites, as I understand the matter, the practice of *feet washing* is still uniformly maintained, and is performed at the

close of their communion service; while with our people it has generally been discontinued. While this ancient custom was kept up, the observance of it was not confined to communion seasons, but it was performed at the close of conference meetings and social gatherings of Christian friends.

#### *Devoting Children, or Dry Christening, Lovefeasts, etc.*

John Leland, in his Virginia Chronicle, in 1790, informs us that the *dry christening* ceremony prevailed to some extent in the Old Dominion at that time. This unusual rite among the Baptists, which long since went out of use, was founded on the incident of parents bringing little children to Christ to bless them, and was thus performed: as soon as circumstances would permit, after the birth of the child, the mother carried it to meeting, when the minister either took it in his arms, or laid his hands on it, thanked God for his mercy, and invoked a blessing on the little one, in a public manner. At the same time the child received its name. This rite by those who practiced it, was called *devoting children to God*, while outsiders, as they saw no water connected with it, called it a *dry christening*. It prevailed in early times in many parts of Virginia, but mostly within the bounds of the Sandy Creek Association in North Carolina, and in the wide spread branches of that ancient and extensive community. This association was founded by the *New Lights* from New England, to whom I have often alluded, and the ceremony under consideration, I am inclined to think, originated

with this people. Although they were thorough-going Baptists, so far as the baptismal service was concerned, yet in their early operations they adopted a number of rules of discipline which were not common with the denomination then, nor before, nor since. Besides Baptism and the Lord's supper, which usually constitute the whole of the Baptist ritual, these people held to a long list of religious rites, namely, *love feasts, laying on of hands, washing feet, anointing the sick, the right hand of fellowship, kiss of charity, and devoting children, or the dry christening.* They also held to *ruling elders, elderesses, deaconesses, and weekly communion.*

This portion of our brethren, it will be seen, labored to conform to all the suggestions of the Scriptures in their fullest extent, in the rites and rules above enumerated; but if any of their churches omitted any of them, this omission was freely tolerated by the more rigid party. By degrees, however, these numerous observances of an unusual character, for Baptists, fell into disuse, so that when I was on the ground, more than forty years ago, the descendants of the old New Lights in their *modus operandi* were much like other Baptists.

*A Decline in the Use of the Terms "Brother" and "Sister" among the Laity, and of Elder as applied to Ministers.*

In my early days, among by far the largest portion of the Baptists, the term "brother" and "sister" were in common use in the every-day conversation of this people, when speaking to or of each other. This language was so familiar with them

that they employed it in all places and before all people, in the market places, in public conveyances, on the highways, and wherever they had occasion to speak to, or of each other. In this respect the Baptists and Methodists were much alike in their fraternal language with reference to each other. And what is said of former times may also be affirmed of this time, among a very large portion of the great Baptist family. A great change has, indeed, taken place in this business in some locations, where much less of this old-fashioned familiarity of speech is heard than formerly; and this change is the most apparent in the older and more populous parts of the country, where forms and fashions have produced such a worldly conformity on the part of the Baptists, that their language relative to church associates is as cold and formal as that of worldly people. I once heard an aged minister of our order, of the popular class, whose notions were somewhat precise in matters of this kind, complain of his country brethren, who came to the city on business affairs, for using the brotherly language too freely in the streets, and everywhere, before all people, on all occasions, and of calling loudly on "brother A., B., etc., in their worldly transactions. This language, he thought, should only be employed in church meetings and religious doings, where it would not be desecrated by being made too common. Of multitudes of Baptists, of modern times, this venerable and very worthy doctor would have no occasion to complain of their being too free and unguarded, too familiar & too method-

ical in their use of the old fashioned terms, "brother" and "sister."

The term "elder," as a proper distinction for our ministers of all grades, old or young, in my early days, was, and indeed from time immemorial it has been, the usual title for them. Office instead of age has always been intended by it. But there has been a great change in this respect among the more fashionable class of Baptists in many parts of the country, where the term *reverend* has taken the place of the old and favourite cognomen referred to. Still, in the country parts of the older States, and in nearly all the newer regions, the people *still* distinguish as formerly their spiritual guides. And not only so, but they often thus distinguish the ministers of other creeds. I have often been amused in our region of country, where the Baptists were the first settlers, and where they always have been numerous, to hear our old fashioned people, especially among the sisterhood, apply the term "elder" to ministers of other denominations as freely as they do to their own order.

*Ruling elders*, in addition to deacons, in former times, in a few instances, were found among the Baptists; but at present I know of no church of our persuasion where this office is maintained. The people where they once were found, may have copied the rule from the Presbyterians, or else have taken it from the words, *the elders that rule well*, etc.

For the Visitor.

### THE WORK OF EVANGELISM... How shall it be accomplished?

Inasmuch as the manner in which the more extensive spread of the Gospel can be effected, has of late years been agitated through the Gospel Visitor, and also at our Yearly Meetings, I will try in this essay, to present for consideration some thoughts on this great and important subject. And as the last Annual Meeting entered the report of the committee appointed at the meeting in eighteen hundred and fifty nine, upon the minutes for consideration, the manner in which this subject with its arrangements now stands, seems to press deeply upon the minds of many of our brethren. A considerable degree of delicacy also seems to be manifested, which has caused me to write, I hope out of love, and with a prayerful heart, having a tolerably extensive knowledge of the sentiments of many of the brethren touching some of its features.

Our great object should be, to base the work of evangelism upon such grounds, if possible, that the whole brotherhood can unite in love; neither do I suspect any thing else, but unless brethren present their views, this can not be effected. And I think that all the brethren should seriously consider this subject with a prayerful heart, that we may be able to adopt a plan which will not cause much controversy. So I will try and give some of my thoughts on the subject.

The subject of diffusing the Gospel to a sin-ruined world, is a great and important work. No wonder our Lord said, Mark 16:15, "Go

ye into all the world, and preach the Gospel to every creature." And Matthew 28 : 20, "Teach them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." And as there are many indications in the propheecies, that the diffusion of the Gospel is the grand instrument in the hand of the Lord for the conversion of the world, may we not expect that the apostles have left on record some indications of this fact, however incidentally, they may interpret ancient propheey? Accordingly, we find that James makes an application of the prophecy of Amos, Acts 15 : 14—18. Here we discover that an important question arose, and when the elders were collected at Jerusalem, this seems to have been taken as the legitimate key, to all the ancient predictions relative to the Gospel dispensation. Had Isaiah predicted that Christ should come and be given to be a light to the Gentiles? "lo, we turn to the Gentiles," said Paul and Barnabas, "for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. Acts 13 : 40, 47. Here we first discover that they inferred the prophecy to be fulfilled, and the world to be enlightened by the publication of the Gospel, for this was the only instrumentality then employed. And secondly, so coincident in their view was the spirit of the propheey with the spirit of the apostolic commission, that they regarded the prediction as equivalent in meaning, to a divine command to preach the Gospel. Paul to the Romans, 10 :

14, 15, says, "How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Here we learn plainly that a preached Gospel is the only means in which the world ever can become reconciled to its Creator. Were it possible that the present economy should be suspended, or terminated before the world is saved, all hope of human recovery would perish. Man would behold the only rock on which his hope can anchor, sink in a shoreless and tempestuous sea. For amid the ceaseless whirls, and the disappointments of every thing around him, the only ground of hope for the future which God himself has supplied, consists according to the apostle Peter, 1 Pet. 1 : 24, 25, in the Gospel. Therein we learn that the apostle emphatically declares its continuation. Again may we not expect to find that the cheering anticipation of a world reclaimed by the sanctified diffusion of the Gospel, would lead holy men of God to give utterance to corresponding desires in prayer? The expectation is not disappointed. The Psalmist prayed, that thy way may be known upon earth, thy saving health among all nations." Psalm 67. That the healing influence of divine revelation, like a heavenly current of vital air, might sweep over the spiritual sickness of the world, and impart to it health and vigor and happiness. And as he regarded the knowledge of God as the only remedy for the world's misery, so he appears to have taken it for granted that the

prosperity of the church would be spirit and love of Christ. he eom-  
marked by the diffusion of knowl- mence! his travels and preach-  
edge, and that such diffusion would ing. Thus the branches of the tree  
be attended with the best results. in the above parable, began to ap-  
“God shall bless us,” he adds “and pear; and Paul began to establish  
all the ends of the earth shall fear churches and he labored much for  
him.” The leaven of his grace their prosperity. So we learn that  
shall work from, his church out- he, prompted by the love and spirit  
ward, till the entire mass of human- of Christ, traveled where the spirit  
ity be leavened. His kingdom of the Lord directed, and branches  
shall extend on every side until it of his church in many places were  
embraces the world. Now for the planted, and these are they which  
best and most prndent plan, the Paul and the rest of the apostles  
one of least difficulty, and the one had the oversight of, and as above  
from which the greatest blessing stated, appointed some to the min-  
will arise, is the subject under con- istry, and ordained some bishops.  
sideration. And, first, what is the Hence, we believe, that through  
extent and duty of the ministry, as we are located in these United  
States? The first that presents Hence, we believe, that through  
itself to my mind is the manner in the inspired apostles, Christ estab-  
which God in his work of grace for the purpose of regenerating and lished his church, and the gates of  
reclaiming the ungodly proceeds. We find that the law should go hell shall not prevail against it.  
from Zion, and the word of the Lord from Jernusalem. Here we discover that Christ's church and kingdom were planted and established as the Savior himself illustrated by a grain of mustard seed which a man took and sowed in his field. Matt. 13 : 31,32. I think this parable illustrates the expansion and growth of Christ's visible kingdom, as well as the work within the soul, inasmuch as we should learn from Christ and the apostles and we are now in the Gentile dispensation, and Paul seems to be the apostle to the Gentiles, who we believe was a peculiar instrument in the hands of God for the promotion and extension of his church.

We then find that Paul was a di-  
vinely inspired man, and by the

the church now, with this excep-  
tion, that we have the apostles' writings and spirit, but not their persons with us. It seems to be necessary then for us to examine the locality of the churches with all their branches, and the mass of population unconverted to the true religion of Christ. We learn by the statistics made in eighteen hundred and fifty, that the population of our country is 23,191,876. This gives us an opportunity of giving a more minute detail of our plan. First, suppose there are 200 churches, and that each church has 200 members, and that there would be an average of four ministers to each church ; this would make eight hundred ministers. We find the amount of territory inhabited is 303,078,870. From this we can make an average of what territory and what population each minister would have. The territory that each minister would have would be

378,848, and the population 28,990. There would be also according to the statistics given above, fifty members to each minister, and for about six hundred persons there would be one member. Now while looking at the matter in this way, there is brought to the mind the Savior's language, John 4 : 35, "Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." And also of his language Matt. 9 : 38, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

In view of this subject under consideration I shall have to differ with some of my brethren on the missionary question, as it is intimated that it is the duty of the church to establish a school for the brethren in which we could advance brethren in education, and qualify them so that we may send them as missionaries where Christ is not known. But should we consider this a duty binding on the church when we look at the foregoing language of our Lord, where he has said as above stated, "lift up your eyes and look on the fields; for they are white already to harvest?" We infer from this illustration that at the time the Savior spake this, crowds of Samaritans were drawing nigh to hear the word of life. So we understand the subject. And why are the fields ready to be harvested? It was because they were ripe. May we not infer from this that a harvest may be approached before it is ripe? This we must admit. The Savior also illustrates his word by water which is of a flowing nature, and of course flows

from its fountain head. What do we suppose he showed his disciples when he told them to look? Certainly nothing but the assembled multitude. This he certainly means by the fields already ripe. And how became they in that condition? Certainly by the preaching of John, and by hearing of the fame of Christ. Do we not see that the Samaritan woman was the instrument by which he published his character? And may we not readily conclude that if the Samaritans had not manifested a willingness to be taught, he would have passed them by and have gone to some other point? I think he would. Here was a field ripe, and here he was asked to stay. But did he leave and go where he was not known, or where the harvest was not ripe? He labors here two days, and the result was that many became believers. This was a spiritual harvest. And there is something which precedes laborers directly or indirectly. In the days of inspiration or in Paul's time, they were governed by frequent visitations of the Spirit of the Lord. For instance, while he was in a certain city, the Lord told him to stand forth boldly, for saith he, "I have much people in this city."

It was by the help of the Lord that Paul traveled and established churches wherever God desired it. And I verily believe that the commission partially, but not entirely ceased with the apostles. What is the nature of the progress of Christ's kingdom? We will let the Savior answer. In the 13th chapter of the gospel according to Matthew, the kingdom of heaven is likened unto leaven which a woman hid in three

measures of meal until the whole was leavened. This at once explains the matter. Here the church in the world, is as the leaven in the meal. The nature of leaven is to work outwardly from within. And this is the nature of the church of Christ. "Ye are the light of the world" said Jesus. And if the church is light, it expels darkness from the world. And by the influence of that light, and grace or favor of God, they will be brought to ripeness.

Then my beloved fellow laborers with me, let us lift up our eyes and look, and then will we see a ripe field before us ready for the laborers. We find fully shown in the statistics above given, that in our so-called christian land, where the Gospel is not a stranger, or at least where part of it is not, an average population to each laborer of 28,990, of which we can safely claim one half to be white already to harvest. For illustration, suppose that to every two hundred inhabitants a meeting was appointed in one day, then more than one half like the Samaritans draw nigh. Then like our leader, let us commence by the help of God to wield the sword of the Spirit, which is the word of God, and which is quick and powerful, and then the Lord will be with us and open the hearts of the people as he did that of Lydia of old. Thus we see the kingdom growing out from within, and our field of labor generally around us. According to the above abundant harvest, each laborer should be contented with the great work that demands his labor. For illustration, suppose we put a ser-

vant into a ripe field to labor, which would make thousands of shocks, and he would leave and go where the harvest is not ripe, or where Christ is not known, would we not think him out of order?

We must consider the heathen while destitute of the knowledge of Christ measurably under a cloak; this we learn from the answer of Christ to those who questioned him touching their blindness. His answer is this: "If I had not come, ye would not have known sin, but now ye have no more cloak for your sin." As much as to say, where there is no knowledge of law, there sin was not imputed. Now I ask the honest consideration of every brother whether this is not the true philosophy by which we may arrive at the true nature of our mission. We feel an anxiety that Christ's kingdom should reach from shore to shore. This is right. But let us look at Moses the servant of God; how eager he was to lead his great nation with rapidity to the promised land, but still he had to wait for the Lord. We will leave the cloaked heathen until the kingdom like the mustard seed adds branch to branch, and until it brings them to its embrace. Here many thoughts rush to my mind seeing that our thoughts are not his thoughts, nor our ways his ways.

We then should learn of Christ and the apostles what are the proper motives which should influence the ministry, and they are these: first, the command; secondly, the worth of souls; thirdly, the love of Christ; fourthly, a reward in heav-

en. We find that many of our popular churches establish a substitute as a motive or propelling power, and thereby glide along with great success as far as increasing their number is concerned. I could point out some of these churches who once regarded the doctrine of self-denial, but by this very substitute it was lost. The Savior says, except a man deny himself, and take up his cross, he cannot be my disciple. We learn from Paul, 2 Tim. 4th. chapter, that the time will come when they will not endure sound doctrine, but will heap to themselves teachers having itching ears. Now self-denial is here wanting—self-denial of their lusts, and this is an essential element in the character of the saved. But when we depart from this heavenly principle of self-denial, we will by our lusts and carnal desires heap to ourselves teachers.

The minister that is laboring from the motives already named, who preaches Christ in the spirit of meekness, will with Paul, resist any thing out side of great necessity. Such will suffer themselves to labor with their own hands rather than be chargeable to any, or do any thing by which they might destroy their power in the Gospel, say either by sympathy that might be claimed in return for industry or self-denial. We will further notice this philosophy. Christ says, "Freely ye have received, freely give." So we preach a free Gospel. And if at the same time and place, we take up a collection for this very purpose, might not the people think that the minister is after the fleece more than the flock,

and thereby destroy the power of the Gospel? This is one thing that many of the brethren do not approve of. Neither do many approve of a special or separate treasury for the ministry. And I can find no precept nor example, for any thing of the kind, only for the poor saints. For example, Paul says, Rom. 15 : 25, 26, "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." From this we learn that the object of his journey to Jerusalem was to carry a contribution made among the Gentile Christians for the relief of the poor Christians at Jerusalem who were greatly straightened on account of the persecution to which they were subjected, because of their accepting of the Gospel. See Heb. 10 : 34: Rom. 15 : 26, 27. We learn from this that it is the duty of one christian congregation to help another when in distress. Hence I concluded that the ministry stands on a level with them that are needy, but they should never be allowed to suffer want, for Paul says, 1 Cor. 9 : 6, "have we not power to forbear working?" Verse 12, "Nevertheless we have not used this power: but suffer all things, lest we should hinder the Gospel of Christ." From the above testimony, and others, I claim that the present arranged treasury covers all the ground that it did in the apostles' day, and its facilities for the promotion of the ministry just as they were then. If it is not so, I stand ready for instruction.

But how shall the California mission, and similar ones be supplied? We would say let the annual meeting make it the duty of those members who make the request to be visited, to make the request to the church from whom they received their letters. Then let it be the strict duty of that church to consider the matter, inasmuch as they would have the best idea of the matter. And if said church can supply their wants, all right. But if it feels its inability either in council, or in suitable traveling brethren, or in pecuniary means, let it be the duty of said church to ask help of neighboring churches, to such an extent that such wants can be met with an apostolic and Christ-like spirit.

Now, dear brethren, I submit the above to your prayerful and serious consideration, thinking if something similar to it is adopted and carried out, prompted by the love of Christ, and the well developed principles and spirit of the apostles, that we could meet such demands and truly promote the cause of truth from right motives, and by the spirit of self-denial, trusting in the Lord, that he will help us to fulfill his command wherein he has commanded us to go into all the world. One brother cannot fulfill this command, but it embraces all the ministry from the day of Pentecost to the end of this dispensation. So let us keep going on in this labor of love. And we hope those brethren and sisters, who were moved by the Spirit of the Lord to lay the labor of love upon us which they have, will throw around us all the encourage-

ment in their power, not by vain flattery, but by an open and ready hand to help in real need, and that they will try always to keep an eye on their ministers, that they labor in a spirit of humility, and self-denial, and have on their bodies the mark of humility.

It does seem to me that the above plan is one which the whole brotherhood could unite in, in safety, and not throw open a door which might be dangerous. For example, it is recommended in the missionary article on page 149 of Vol. X. that weekly contributions be made and then there would be a treasury containing thousands. Now I with many of my brethren fear that this might destroy the purity of the principle which should prompt us, and like many of the popular churches we should be hurled down the stream of corruption. But it is said if our proposed missionary treasury should not prove right, we can withdraw it. It might, however, be like a stone which a man raised from its bed, and started down the hill merely to see it roll, but when he saw the injury that it would do, he wished it back, but it was too late, to hold it, and on it went. But I have too much confidence in my dear brethren to think that they are not sincere in their views, but I would think it well for myself and for all the brethren and sisters to consider this matter with a meek and contrite spirit, and with that spirit of delicacy which ever manifested itself in Paul in receiving remunerations in the ministry, and try to promote the ways of the Lord.

Let our love be like that of the beloved disciple who out ran Peter

and came first to the sepulchre, but waited till Peter to whom the keys were committed, came and entered into the sepulchre, while the other disciple followed, John 20:4. A hint to the wise is sufficient.

It is the least of my desire to hinder the spread of the Gospel, but I wish that all the brethren may be awakened to give this subject its due consideration. For this purpose it was entered upon the minutes of the last Yearly Meeting, and I would recommend all the brethren who think that they can give a more safe, and a better plan than the one offered by the committee, to propose one. But let us endeavor to preserve the true spirit of meekness and self-denial, which should be preserved in the ministry, if the church is to be preserved. Then if such a plan be brought to the next annual meeting, and if whole districts should feel to unite upon a plan, should they not present it as such for consideration to the meeting in a spirit of forbearance.

As we expect something to be adopted at the coming Yearly Meeting we all should be very prayerful, for we think all who properly consider this subject, must acknowledge with me that it is the most serious and weighty matter ever brought to our consideration. But by the spirit of the Lord, I hope we may be as wise as serpents, and as harmless as doves.

H. B.

New Carlisle, O.

(Inasmuch as the propriety or necessity for increased efforts among us for the spread of the Gospel,

is now before the brotherhood for consideration, and as there will be different views of the subject entertained, and as we wish to have the subject brought fairly before the brethren, we insert the above article, understanding that it reflects the views of a number of the brethren in the locality from which it comes, as it probably does those of brethren of other localities. It is rather long, but feeling disposed to let those whose views it represents be heard, we give it to our readers. Brethren will please guard against making their articles too long, and come as much as possible to the point when writing on a subject.)

For the Gospel Visitor.

### THE BIRTH OF OUR SAVIOR.

Almighty God in accomplishing his designs, often uses very different means from those we look for and with very simple means he very often accomplishes great ends. This is more or less the case in the birth of Christ. The Jews generally expected that when the Messiah would come, that he would establish an earthly kingdom; and they being of the same nation would be advanced to great honors, &c. But we know that just the reverse of this took place. We read in the 2nd. chapter of Matt. that there came wise men to Jernusalem saying, "where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." This verse contains some very important matter. First, those wise men we have reason to believe were astronomers, who

devoted their time to the study of the heavenly bodies, watching the movements of the stars, &c., and in doing this, they saw a Star that differed very much from all the rest. One that they never saw before, and one too (we believe) that exceeded all the rest in brightness. Secondly, how did these wise men discover that this star denoted a king? No doubt, in seeing this star, their imaginations were confounded, and they were put to their wit's end. They did not know where to place it, nor what it denoted, and in this dilemma, they entreat God that he would reveal unto them, the mysteriousness of this star, which He did in telling them it denoted a King.

Thirdly, how did those wise men know that He was born King of the Jews more than of any other nation? This also must have been revealed unto them by a message from heaven. Fourthly, their admiration of this star was so great, or rather of the King that was born, that they came to worship him. Now it is not customary, or at least was not in ancient times, to pay any particular honors to a Prince until he was crowned King. But here we notice that the wise men and even the shepherds, came to worship him when the child was yet very small, thereby showing that he (Christ) was much more than an ordinary Prince.

We read that those wise men came to Jerusalem to seek the new born King &c. This a great many consider a great error in these men, thinking that they should not have turned out of the way, but have proceeded right on their course

to Bethlehem, without stopping to inquire &c., also stating that the star left them as soon as they turned out of their course. Now I am very much inclined to think differently concerning this matter. I believe that the star stood in the direction of Jerusalem, when they first saw it, and that it was the design of God that the wise men should go there first, and that for very important reasons. First, the wise men had no guide but the star, which stood in the heavens and thus could not point out any particular spot, and knowing that the Law and Prophets were in the hands of the scribes and priests at Jerusalem, of course was a sufficient reason for going there and for making the inquiry. I do not believe that the wise men expected to find Christ, the new born king, in Jerusalem, more than in any other city of Judea, but as already stated, they knew that they could find out by examining the prophets who declared that Christ was to be born in Bethlehem of Judea.

Another and stronger reason to bring the wise men to Jerusalem first, is a very important prophecy uttered hundreds of years before by Jeremiah which was about to be fulfilled. And this could only properly be done by the wise men publishing their account of this wonderful King. We find that all Jerusalem were troubled, and Herod, no doubt, felt very envious, and soon began to plan his destruction, but artfully covered his design by pretending to come and worship him also. The prophecy alluded to about to be fulfilled was the destruction of those children at Bethlehem, of two years old and under, by the

envy of king Herod. "In Rama was there a voice heard, Lamentation and weeping and great mourning; Rachel weeping for her children and would not be comforted because they are not. Jer. 31 : 13. Now it is evident that by the wise men going to Jerusalem, the account of the birth of this great king was published, thereby exciting the envy and hatred of Herod, who sought the young child's life, and in doing that, destroyed all those children in and about Bethlehem expecting to slay Christ with the rest.

The prophecy concerning the destruction of those children being uttered many years before it was fulfilled, gives evidence that God had some design in permitting Herod to do as he did. He could certainly have prevented Herod from doing this deed if he had so intended.

What God's design was in the destruction of those children is to a great extent a mystery. I will try to give a few reasons of my own for the performing of this deed.

The children slain upon this occasion no doubt were a great many, perhaps not less than a thousand. And Christ being born among them, and becoming such a great and wonderful character, and in consequence of this, after his departure out of this world, a great many false Christs arose, and deceived many, and now if any one of those children had been left who were born about the same time of Christ, and in the same place, they would certainly have had double the advantage of deceiving the people that those born in

other places had. And no doubt in my mind, but that from the very circumstance alone, hundreds of false Christs would have arisen out of Bethlehem, and have deceived thousands of people.

The departure of Christ out of this world was not natural, and was no doubt done in a short time, and witnessed only by his disciples. Hence the common or ignorant people would be more likely to be deceived by false Christs than they would if they could have seen his departure themselves. Hence, God viewing all things long before they took place, saw that it would be a great blessing to the souls of those little children to remove them in their innocence to a better world than this, where there was no deception.

When those wise men had departed from Jerusalem and were on their way to Bethlehem, the star made its appearance and went before them until it stood over where the young child was.

We read in Luke 2 : 1, "And it came to pass in those days that there went out a decree from Cesar Augustus that all the world should be taxed. Verse 3. And all went to be taxed every one into his own city." As already stated, God often uses very simple means to accomplish great ends. This was the case when Christ was born. For instance, what a wonderful opportunity God took advantage of, to publish the birth of his Son, by causing his birth to take place in Bethlehem at just the time when no doubt thousands and perhaps tens of thousands were collected

together in this very place. And where the horned cattle fed, with to make it still more impressive, not a suit of clothes to put on he caused the shepherds to come to him, but was wrapped in swaddling clothes, and laid in a manger. Bethlehem and state the wonderful vision they had seen concerning this child, at about the same time. God in doing this, took the opportunity to prepare the hearts of the people by degrees, for the reception of his Son. No doubt many went home from Bethlehem and related to their families what had taken place. It should not be considered that the birth of Christ happened accidentally at just the time of taxation. No, but this was so ordered by the foreknowledge of God.

We will next try to say a few words about the manner of the birth of our Savior.

The children of the kings of this world as soon as they are born are better nursed and attended to, and more gorgeously appareled, than children of common parents. Now if the rank and quality of kings' children demand more attention, more costly garments, &c. than children of common parents, then verily the child Jesus, according to rank, would have deserved the most valuable ornaments this world could afford, because he was the son of a King called "King of kings and Lord of lords," who made heaven and earth, angels and arch-angels, and who also made man, who is a little lower than the angels.

But how differently was the birth of Christ from this. Instead of being born in a stately palace surrounded with all the luxuries, conveniences, and comforts of life, he was born, not even in a common dwelling, but in a stable

His parents poor in earthly store,  
To entertain the stranger  
They found no bed to lay his head,  
But in the oxen's manger.

No royal things as used by kings,  
Were seen by those who found him;  
But in the hay, the infant lay,  
With swaddling bands around him.

The humiliating circumstances in which Christ was born, were also not accidental, but were so ordained, and that for very wise reasons, to show that it was not possible that a human being could be born, whether bond or free, white or black, so low and humble, but that he could, by following Christ, be made a fit subject for the society of God and angels. If the birth of Christ had taken place among the great and noble of this world, and his body adorned with all costly garments, decked with jewels, &c., then the poor would certainly have the least encouragement of trying to become the fit subjects of the kingdom of heaven.

"He was rich but for our sakes he became poor, that we through his poverty might be rich. 2 Cor. 8: 9. And the poor have the Gospel preached unto them," Matt. 11: 5. The Gospel throughout gives preference to the poor, as naturally more fit for the kingdom of God than the rich, who generally place too much confidence in riches.

J. S. M.

For the Visitor.

### MODERN SKEPTICISM.

By reference to history, we find that in all ages there has been a strong opposition to Christianity. In early ages the followers of God were opposed by physical means. The faggot, the sword, and wild beast, were all employed as means for the extermination of Christianity. Sophistry and sarcasm, as well as all the terrors of the inquisition were arrayed against christians, but without the desired effect. Still later infidelity allied itself to literature, and thus thought to poison the understanding of mankind. Valuable historic matter was combined with most fatal error by Gibbon and Hume. Voltaire associated the most pernicious doctrines with the beauties of poetry, and the charms of romance. These men aimed at the establishment of a universal skepticism; a skepticism that would ent off all moral light from the world, extinguish every ray of hope and leave man to launch his frail bark upon an ocean of misery and darkness, without rudder or compass.

But the great majority of the skeptics of the present day, give their entire attention to a few vices only; while others remain unnoticed. Thus we find men who in the extremity of their desire for the suppression of a single vice, rush on regardlessly, trampling upon the Sabbath, the Bible, the Church, and all christian institutions. In the cultivation of a contempt for everything holy, they deem themselves cultivating an ardent humanity.

Their sympathy for the oppressed becomes their religion, and they wrongly suppose that the overthrow of Christianity is necessary to the prosperity of humanity.

We admit that those churches that attempt to associate a rigid orthodoxy with vice, have a tendency to create feelings of disgust in a truly philanthropic mind; and we too, would condemn it. But no amount of hypocrisy in the church can justify any man in disregarding the Word, or treading it under his feet.

The hostility to evil is not too great, but a philanthropic movement allied with skepticism will be productive of evil rather than good; for the skepticism will poison the minds of thousands while the good motive will have little effect. The Gospel has been the motive power in every great reform.

We often see men that the world call moral, fail of accomplishing any great moral reform. They expect to accomplish too much by their own might, forgetting that God is their only source of strength.

Let us first make our peace, our calling and election sure with God, and we will be prepared to do more good in the world. A great many persons seem to think that all that is required of us is, to live moral lives. Sad mistake! We must cease to do evil, and what is more—*learn to do well*. We must have our souls imbued with the love of God, and we will then be prepared as mighty moral engines, for the accomplishment of good. As the moon receives all the light, that she sheds upon us, from the sun, so must we receive all our power to do good from our source of every

strength. We may say that there is innate good enough in man to accomplish the reformation of the world; but as well might we expect that, were the sun extinguished in the heavens, our torches would illuminate and our fires quicken and fertilize the earth. We must yield ourselves humble instruments in the hands of God for the accomplishment of good. May God then create within us pure hearts; and give us right minds concerning his will.

And may we all, in the end, hear the welcome plaudit "Well done good and faithful servant, enter thou into the joys of thy Lord."

J. H. W.

Columbiana, O. Nov. 20.

For the Gospel Visitor.

#### THE SABBATH.

Holy Sabbath, day of peaceful rest! Joyfully we hail thy coming. We have learned to love the Sabbath, first, because it is God's holy day which he blessed and sanctified, and in which he rested from all his labors. We love to feel that we too, may rest from our labors, and that it is the wish of our heavenly Father that we should do so. And thus our thoughts may be called for a time from the transient scenes of earth, and placed more on things above, where we may hold sweet communion with our blessed Savior and our God. We have another reason for loving the Sabbath, which the Jews who still look for the coming of the Messiah, cannot have.

It was on the first day of the week on which our Savior arose from the dead. Then Oh! how deeply, how joyfully, and yet how

solemnly, should we love the Sabbath. Yes, we love it, and this is right. All christians should love to know that it is coming—to feel that it is near. Then how necessary that we should be ready to receive it. That we should await its coming and not have it ushered upon us when we are not prepared for it. I love to expect it, to feel that it is coming, and this we cannot do if we allow Saturday evening to find us still encompassed with the cares and business of the week, if our time is yet occupied with the regular routine of duty. We can usually arrange matters so that the regular work of the week may be finished early in the day, and we can then have time to prepare for the coming of the Sabbath, time to see that every thing is put in order so that our tranquillity of mind need not be disturbed on the morrow by seeing here and there some neglected duty which must be done, perhaps, too, before church time. And I regret to say that often, Oh! how very often, there may be seen much disorder in families who are preparing for church. Such a hurrying that they may not be too late! One must attend to some neglected duty here, another there, all in confusion.

How very unpleasant is this disorder to the reflecting Christian mind—To have its serenity thus needlessly disturbed when it should have been in a contemplative mood, when it would like to have been meditating, or conversing upon the goodness of our blessed Savior, and the glorious promises which He has given to all who are willing to "take up the cross and

follow Him," to "walk in his footsteps," following "Him through evil as well as good report," while He assures us that He will lead us safely to that heavenly mansion, which our kind Father has prepared for all those who will own his dear Son as their leader, thereby becoming the redeemed children of God.

L.

### LOVE'S LABOR LIGHT.

That is a beautiful picture which is revealed to us through the lens of the following passage: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." The picture before us is of a Syrian valley, with flocks and herds sprinkled over the green pasturage and along the uplands. Among them, with watchful eye moves a young Hebrew shepherd. Fear sent him hither from his father's home beyond the solemn Euphrates. But love has drawn him too. To woo the beautiful daughter of Laban, as well as to escape a resentful brother, he has come. He has made a bargain to watch Laban's flocks for seven long years; and his wages are to be—a wife. So as he tends his fleecy charge beneath the palm-tree, his thoughts are of her who comes out occasionally to the well's mouth, and rewards him with a glimpse of her sweet virgin countenance. At eventide, as the maidens grind the grain, it is her voice—singing at the barley-mill—which heals the hardships of the sultry day, and sends him happy to his rest. And so we read that the seven years seemed unto him but a few days, for the love he had to her. Within

himself there was a relief from every load—a solace for every sorrow—a perpetual stimulant to toil and patience. He lived on love.

Is there not a principle here worth every Christian's study? The principle is this—the service of God is only pleasant, is only thorough, and is only effective, when it is a labor of love. Our heart must be in our religion, and our religion in our heart, or else it is the most toilsome of drudgeries and the most intolerable of hypocrisies. Here lies the simple reason why the duties of Christianity become so irksome to many a church member. He has no heart in them. It is all toil and task-work. He tugs at it, as a galley slave tugs at the oar. He takes his Bible as he would take a dose of nauseous medicine. He goes to his closet as an anchorite clammers to his mountain cave or to the top of his pillar. The church bell rings him to the sanctuary, but no answering bell in his own grateful soul responds, "Oh! come and let us worship." He hungers not, he thirsts not for the Word of Life. Money-giving for Christ's work is to him a down-right robbery, and he flings his unwilling pence at the Lord's treasury, as if he would say—"There it is, since you will have it; when will these calls of charity be done with? The whole routine of his external performances in the Church is gone through slavishly, carelessly, hypocritically, as if the sharp eye of a task-master were upon him, and the lash of an overseer were cracked about his head.

My brother! there is but one way to become a happy, thorough,  
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effective Christian. Whether you are a pastor watching over the church-fold, or a Sabbath-school teacher tending the little flock of your class, or a parent guarding the fireside lambs, or a reformer keeping over the rights of the neglected, the ignorant, the guilty, or the oppressed, you must learn to work heartily. A man who sincerely loves the Lord Jesus Christ will love to labor for him. He will welcome toil. He will bend cheerfully to every burthen, rejoicing to be Christ's willing bondman—and Christ's "freedman" too. For to him liberty is but the possibility of duty.

Would you then be a happy Christian? Get the heart full of Jesus. Would you be a thorough Christian? Get the heart full of Jesus. Would you be safe from spiritual declension? Then "keep yourself in the love of God." Put your love of the Savior so deep down that it shall underlie all selfishness—so deep that the frosts of unbelief cannot reach it—so deep that the devil cannot come at it—so deep that the friction of daily life cannot wear upon it—so deep that when even the powers and passions of our nature are dried up by old age, this hidden fountain shall give out its undying stream.

It is said that artesian wells never go dry; bat when the torrid heats of July are parching the upper surface into down drifts of dust, there is an unexhausted vein far below, that gushes up through its rocky tube, and defies the thirsty sunbeams to quench its perennial flow. So does Christ within us break up through our dusty, selfish humanity, and overflow our nature

with graces, until even the desert-spot becomes a garden of the Lord.

Again we say, if you would be a lightsome laborer in Christ's vineyard, you must love your Redeemer. Do you love him now but a little? Then despise not the day of small things. You have made a good beginning. There may have been but a slight heart-beat in Jacob's breast when he first met Rachel at the well's mouth in Haran. But that young affection grew into a love that made the happy hours to tread on roses. And it was with a breaking heart that he hung over his dying wife as she lay moaning in woman's sorest sorrow on the wayside to Bethlehem. So may your love to Jesus grow until it becomes the master-passion of the soul—until it conquers lust and subdues accursed self—grow until you enjoy the blessed service of the Master—until there is nothing on earth you desire beside him—until you can exclaim with the apostle, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

*Selected.*

For the Gospel Visitor.

### THE NEW YEAR.

Beloved reader:

Another year has run its annual round, and many have been carried to the silent tomb, the place from which no traveler returns. And blessed be

God, we are yet alive, spared as probationers of time for a further and a better preparation to meet our God. Within the limits of the year of our Lord one thousand eight hundred and sixty, many have gone to try the *certain* realities of a world to us invisible, and God, the Creator knows which of us may live to the close of the year sixty one. Perhaps before the dawn of another NEW YEAR Day, many of us may have gone the way of all flesh. Those active limbs of ours may be mouldering in the clay. It is the language of the eternal GREAT I AM that "dust thou art and to dust thou shalt return." Since we all know by almost daily observation, as well as from the declarations of sacred scripture, that man is mortal, the all-important truth is plain that we too must pass away, and our disembodied spirits fly to other places of abode. We are tending to the grave as fast as the wheels of time can roll us onward, and since we are assured that we must bid farewell to time and timely things, this world and its perishing objects, and since we do not know the hour of our departure, and since the moments which pass so swiftly by are hurrying us to the end of our existence here, it would be wisdom in us to prepare to meet our God and sing with those who have gone to the blissful regions of delight the song of Moses and of the Lamb, and to enjoy the happiness in heaven at God's right hand which he has promised to all the faithful. May God help us to discharge our duties to him and to our fellow men. May we love our God and Maker supremely above any other object, our brethren and sisters in

the Lord dearly, and our neighbor as ourselves.

How true the following lines are:  
Years hurry quickly by  
And we are fading too;  
And soon the year when we shall die,  
Will come upon our view.

If we are ready then,  
For us it will be well;  
Removed from this low earth of pain,  
With God in heaven to dwell.

S. W. B.

Walnut, Pa.

For the Visitor.

### THE WINTER OF THE HEART.

Another winter has come, because God was pleased to have it so; and what God has made, is well made. But the winter of the heart, let it never come upon you. Live so that good angels may protect you from this great evil—the winter of the heart.

Let no chilling influence freeze up the fountain of sympathy and happiness from its depths—no cold burthen settle over its withered hopes, like snow on the faded flowers—no rude blast of discontent moan and shriek through its desolate chambers.

Your path may lead you amid trials which for a while seem entirely to impede your progress, and shut out the very light of heaven from your anxious gaze. Penury may take the place of ease and plenty—your luxurious home may be exchanged for a single lowly room—the soft couch for the straw pallet—the rich viands for the coarse food of the poor—summer friends may forsake you, and the unpitying world pass you with scarcely a

word of compassion. You may be forced to toil wearily and steadily on to earn a livelihood. You may encounter fraud and base avarice which would extort the last farthing till you will turn in disgust from your fellow being. Death may sever the dear ties that bind you in this world and leave you in fearful darkness. The noble manly child, the sole hope of your declining years, may suddenly be taken from you while your spirit clings to him with a wild tenacity which even the shadow of the tomb cannot wholly subdue. But amid all these sad trials and sorrows do not come to the conclusion that nobody was ever so deeply afflicted as you are, and abandon every sweet anticipation of better days in the unknown future.

Do not lose your faith in human excellence because your confidence has been betrayed; nor believe that friendship is only a delusion and love a bright phantom which glides away from your grasp. Do not think you are fated to be miserable because you are disappointed in your expectation and baffled in your pursuits. Do not declare that God has forsaken you when your way is hedged with thorns, or repine sinfully when he calls your dear ones to the land beyond the grave. Keep a holy trust in heaven through every trial, bear adversity with fortitude, and look upwards in hours of temptation and suffering. When your locks are white, your eyes dim, and your limbs weary—when your steps falter on the verge of death's gloomy vale, still retain the hope of that spirit which will strengthen you and lead you in the

pathway of holiness, and shield you from the winter of the heart.

S. C.

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## The Family Circle.

### PRAISE YOUR WIFE.

Praise your wife, man; for pity's sake give her a little encouragement; it won't hurt her. She has made your home comfortable, your hearth bright and shining, your food agreeable; for pity's sake tell her you thank her, if nothing more. She don't expect it; it will make her eyes open wider than they have for these ten years; but it will do her good for all that, and you too.

There are many women' to-day thirsting for the word of praise, the language of encouragement. Through summer's heat and winter's cold they have drudged uncomplainingly, and so accustomed have their fathers, brothers, and husbands become to their monotonous labors, that they look for and upon them as they do to the daily rising of the sun and its daily going down. Homely everyday life may be made beautiful by an appreciation of its very homeliness. You know that if you can take from your drawer a clean shirt whenever you want it, somebody's fingers have ached in the toil of making it so fresh and agreeable, so smooth and lustrous.—Every thing that pleases the eye and the sense has been produced by constant work, much thought, great care, and untiring efforts bodily and mentally.

It is not that many men do not appreciate these things and feel a glow of gratitude for the numberless attentions bestowed upon them

in sickness and in health, but they are so selfish in that feeling. They don't come out with a hearty "Why how pleasant you make things look, wife!" or, "I am obliged to you for taking so much pains." They thank the tailor for giving them "fits;" they thank the man in the full omnibus who gives them a seat, they thank the lady who moves along in the concert room; in short, they thank everybody and everything out of doors, because it is the custom, and come home, tip their chairs back and their heels up, pull out the newspaper, grumble if wife asks them to take the baby, scold if the fire has got down: or, if everything is just right, shut their mouths with a smack of satisfaction, but never say to her, "I thank you."

I tell you what, men, young and old, if you did but show an ordinary civility towards those common articles of house-keeping, your wives; if you gave the one hundred and sixtieth part of the compliments you almost choked them with before they were married; if you would stop the bandinage about who you are going to have when number one is dead, (such things wives may laugh at, but they sink deep sometimes;) if you would cease to speak of their faults, however banteringly before others, fewer women would seek for other sources of happiness than your cold so-so-ish affection. Praise your wife, then, for all the good qualities she has, and you may rest assured that her deficiencies are fully counterbalanced by your own.

### THE MEMORY OF THE DEAD.

In almost every household there is an enshrined memory, a sacred casket where a lock of shining hair, a ring or faded picture, tells of some one long since gone. The younger children, as they grow up, learn to look on the picture of the dead brother or sister as on the face of an angel. They wonder if they ever shall be as good as these were! They look with tender awe upon the various relics of a sister never known, the broken plaything, the unfinished piece of work with the rusted needle just where she left it; and seeing their mother's tears, and hearing her talk of the child that was or would have been more lovely and intelligent than any of the rest, they meekly wonder if they shall ever deserve to be loved as much as she was who is now in heaven!

The orphan longing for a mother dimly remembered is sure if she had lived he never could have disdained her, never could have been ungrateful or disobedient.

Yet our daily life together is subject to many disturbances. Parents forget to be patient with children; the noisy, trying little things are often roughly treated, their feelings wounded, and their gayety checked; children of a family quarrel and overbear; friends grow critical and cold. To look upon the surface of general domestic and social life, it sometimes seems as if there were a few only would not be happier separated. But when by death some are removed, then only can we measure the real depth of affection that was cherished for them.

One beautiful trait of our humanity is the tenderness with which we

cherish the memory of the departed. Let death take from the household the troublesome and ungovernable child, and all that is remembered is his sweet and gentle words, his rare qualities, his loving ways, his beauty and manliness. The child stands before its parent's eyes, not as what he was, but as what he might have been had all God put in him been perfected by love and grace. He is now always "dear child," in their thought, and no longer selfish or unlovely. The children long for their dead companion with real and tender grief—they would be pleasanter were he back again, they are surprised to find how much they loved him. Friends long to have the opportunity, now lost, to show their love. Why did I not prize him more—why did I not serve him better, is the universal feeling.

Our cemeteries, carefully kept and richly ornamented, may sometimes betray the harsh ostentation of wealth, but usually the polished and elaborate marble speaks the tenderness of grief, striving to do here what it feels had been left undone before. Absence lends to a less degree the same halo of perfectness. So soon as we are separated from those we really love, then they seem more than ever desirable and necessary to us, and we send back messages of regret for past selfishness and unfriendliness. Perhaps it is a phase of selfish nature, this lamenting for those that are gone—a selfishness that looks for companions who give us everything and need no forbearance or sacrifice of ours; and finding none such among the living, turns to the idealized

memory of the dead. Yet it is a worthy feeling if it hallows the memory of those who are gone, and, still more, if it inspires us to a greater consideration for those who remain. But still children, scarcely conscious of it, bring down their parents' gray hairs to the grave, through willfulness; still parents provoke their children, and withhold from them sympathy and help; still friends distrust, harass, try one another. If we could only, while together, realize that tenderness spent in unavailing longings for the dead; if we could only see each other as in the light of what we shall be—looking on our children, think of them as angels standing ever before the face of our Father—when tried by each other, remember how uncertain is our opportunity of enjoying each other, and how deep and lasting will be our self-reproach if we fail to serve one another in love. But in this life, happiness is either always before us, not yet attained, or behind, buried beyond our enjoyment. Yet our duty at least is doubtless with those that remain, those that we once loved being gone—so to live that harmony, peace, and Christian culture may take the place in our social intercourse of harsh selfishness and inconsiderate neglect.

*Selected.*

## Youth's Department.

### AIMS IN LIFE.

Young man! are the aims of thy life such as these? Dost thou improve thy hours of leisure, such as

occur in the intervals of labor and business, in reading, in study, in meditation, in profitable conversation? If so, thou art acting wisely; for thou wilt thus lay up for thyself a portion that will stay by thee in every trial and conflict incident upon life's pilgrimage. Not so, however, with that young man who finds his chief and almost only pleasure in the gratifying of his appetites and passions. A dark future awaits him. While the former is at home evenings with his books, the latter is abroad with his convivial companions, wasting his time and money, and by his vicious practices and sensual indulgences is enfeebling both body and mind. In this way his character is corrupted and destroyed, though he may for a while keep up his reputation, which, however, will not last long after character, its only sure foundation, is ruined. Beware, then, young man, how thou spendest thy time? As is thy childhood, youth, and early manhood, so will be thy maturer life. Three terms being given, it is no wise difficult to find the fourth, or final result.

In a town in "Old Essex County," more than half a century ago, were two lads attending the same school, the one a studious youth, who took fast hold of instruction, diligently employing every opportunity to get knowledge and wisdom and understanding. He avoided those places of amusement where the young waste so much time, and form habits of dissipation—but lost thereby that charming and characteristic title, a "ladies' man." Not so, however, with his companion. He did not like application to his books,

did not find pleasure in their study. He was fond of company, found his chief and highest delight in parties, balls, etc. He was ready to accept an invitation to attend a dancing party, anywhere within twenty miles. He was the idol of the young misses—was called by that sweet, charming, and most endearing of titles, a "ladies' man."

Time passed on, and the young men engaged in the active scenes of life. The former was appointed Judge of the Supreme Court of the United States. The latter secured the place of "street scavenger" in a village in the aforesaid county. How true it is—whatsoever one soweth that shall he also reap. This interesting sketch is veritable history, and names could be given were it necessary. It will serve just as well, however, to illustrate the lives of multitudes of young men in and out of Essex county. Remember, young man, that understanding is a well-spring of life, and he that hath it shall be able to shun the evil that beseteth his path of life. How much better is it to get wisdom than gold; and understanding than silver.—*Boston Transcript.*

#### A WORD TO LITTLE GIRLS.

Who is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles, as she passes along; who has a kind word of sympathy for every girl or boy she meets in trouble, and a kind hand to help her companions out of difficulty, who never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness. Would it not please

you to pick up a string of pearls, drops of gold, diamonds, or precious stones, as you pass along the street? But these are the precious stones which can never be lost. Take the hand of the friendless. Smile on the sad and dejected.—Sympathize with those in trouble. Strive everywhere to diffuse around you sunshine and joy. If you do this, you will be sure to be beloved.

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#### BE KIND TO YOUR SISTERS.

Boys, be kind to your sisters. You may live to be old, and never find such tender, loving friends as these sisters. Think how many things they do for you; how patient they are with you; how they love you in spite of all your ill-temper or rudeness; how thoughtful they are for your comfort, and be you thoughtful for theirs. Be ever ready to oblige them, to perform any little office for them that lies in your power. Think what you can do for them, and if they express a wish, be ready to gratify it, if possible. You do not know how much happiness you will find in so doing. I never yet knew a happy and respected man who was not in youth kind to his sisters. There is a beautiful song which says,

Be kind to your sister—not many may know

The depth of true sisterly love;

The wealth of the ocean lies fathoms below

The surface that sparkles above.

to the California and Oregon mission. In the first place I would say that I am young, and inexperienced in a great measure, and perhaps my elder brethren will regard me as being over officious in what I intend saying. But then I ask forbearance upon the ground that I feel it a matter of duty to say something on the subject. This feeling has its origin in the circumstance that I see so little progress made in getting the desired object accomplished. There is evidently something wrong some place in the management of this matter, and it is further evident that this wrong lies at the same place that it did in the Garber case, with which every reader of the Visitor is quite well acquainted. The wrong is in the fact that we *love the money* more than we love to *give it* for these uses.

If I thought it would not be looked upon as uncharitable in me, I would say it is a shame, it is disgraceful in us, that it took the free-will offerings of as large and I thought benevolent a body of people as our brotherhood, extending from East to West, from North to South, over our large confederacy nearly two years to liquidate the sum of \$175,00, and not all paid yet. At this rate, we will not get the means in ten years to send the desired Missionaries to California, and by that time the few brethren who are there waiting for help may be in eternity, and the beginning of a church never built. Whereas, if the Missionaries were gone on their mission now, in the same ten years there might be a church or churches built in those places who would be able to send another set of mis-

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For the Visitor.

#### THE CALIFORNIA AND OREGON MISSION.

Brandonville Va. Dec. 16, 1860.

To the editors of Gospel Visitor:  
Dear brethren: I take up my pen to drop a few thoughts in reference

sionaries to China, or any place else. *Brethren, will we awake and see what may be lost by this negligent manner of doing business?* Or, on the other hand, view what may be gained by prompt and efficient action? To my own knowledge it is not poverty that is the cause of this want of action, for I could name churches which might send two brethren to California by simply giving a draft on their treasury. And I think candidly, it would come nearer laying up treasure in heaven, and keeping it from rust and corruption, to use it for sending the Gospel to the poor, than the way it is used. Pardon me brethren, for as already said, I am writing from a conviction of duty.

Now in reference to finding out who is to go, if we can ever get means to send anybody. I think there has been no plan proposed as yet, that will answer the purpose. You, Editors, say this can only be done by the Holy Ghost. This is very true. But why do you not tell us *how* this can be done? You seem to intimate that the churches can find this out by fasting and prayer. I think you are certainly mistaken in this matter, from the fact that this is a national question, so to speak, and no one church can act for the rest. If we were to decide at Sandy Creek, according to our knowledge, we might suit ourselves, but we could not suit the brotherhood generally, because there are brethren well qualified in every sense for the business, of whom we know nothing. Hence, a section cannot act for the whole, and neither can different parts of the brotherhood act for the whole, from the fact that their actions would not agree, the disagreement would be owing to a want of knowledge or acquaintance with brethren who are qualified for so important a field of labor.

From contemplating the foregoing impediments, I have come to the following conclusion; and I unhesitatingly lay it before the brotherhood for whatever value they may be pleased to put upon it.

Inasmuch as the funds will in all probability not be collected before Yearly Meeting, let as many churches as possibly can send, say two or three delegates, and let those representatives hold a special council at the Yearly Meeting in conjunction with the board which was appointed last year for the management of this affair. And let all those delegates ascertain as far as they can, *who would and could go* on the mission. Then after convening in this special council, and after some interchange of views, thoughts, &c., and after fasting and prayer, cast their votes or lots among those who they know would go if properly appointed. And let those upon whom the lot falls, be sent without any unnecessary delay. The compensation should be regulated by the persons' circumstances who are sent. But I think any one who feels willing to go, will leave this matter with the brethren now acting as committee, for I think they will certainly do what is right so far as is in their power; and until the means are placed in their hands, it is useless to talk about sending any person.

Yours in Gospel union.

P. J. B.

(We would say that we have good reason to believe that it is not because there is wanting among the brethren a willingness to contribute money, that the call from California and Oregon has not been complied with. The necessary funds could have been obtained, but the difficulty was this: The committee to whom the matter was committed, did not adopt any plan for the selecting of suitable brethren to go on the mission. And as the committee had no plan, it could not well act, and hence no selections have been made. We hope we will learn wisdom by experience. We hope that br. B's suggestions will be considered, and that something effectual will yet be done. We must add further, that the slowness with which the Garber debt has been canceled, was owing to peculiar circumstances connected with the case, and not to the want of liberality on the part of the brethren. So we have reason to believe. Eds.)

For the Gospel Visitor.

### THE OREGON MISSION.

At a council meeting held in the Ashland District congregation, Dec. 6, 1860, for the consideration of the Oregon Mission, the following was unanimously concluded upon. 1st. That said district is willing, and perfectly agreed (feeling the necessity of attending to said call) to assist and advance funds for the purpose of sending brethren to fill said call or mission, provided brethren are sent having the necessary qualifications, and also the outward appearance in setting an example and pattern as to nonconformity to the world, and showing by appearance meekness, lowliness, and humility, as well as those blessed qualities and traits in the heart. 2. Some brethren were proposed, H. D. Davy, and others, some not willing to accept. In conclusion, it was advised to send one who had the abilities to exercise both in the German and English language. By order of the church.

Yours truly in Christian affection, and the bonds of brotherly love.

G. W.

### THE OREGON MISSION.

*(An extract from a letter.)*

Now in reference to the Oregon and California Mission, I have a word or two to say, rather suggestive, than to assume the province of instructor. I have thought the following may expedite the selection of brethren to fill the above Mission; and also obtain the sentiments of the brotherhood as fully as any other method.

Let each church district hold council and say who shall, in the estimation of the church be chosen for the Mission. (Something like the election of church officers.) Let those names be forwarded to the corresponding secretary of the board, and let those brethren, who may be recommended by the greatest number of churches, be the two to go upon the Mission. Thereby those chosen, will be chosen by the church. The names of the two receiving the highest number of votes in each church, will be the choice of that church, and the two receiving the greatest number of churches recommending them, to be the choice of a majority of the brotherhood.

I think the above, or something similar published in the Visitor, may obtain the sentiments of the church at large, as well as any other plan I know.

The above is only suggested as a help in so important a matter, as the choice of men to fill the above Mission.

Make whatever use you see proper of the suggestion above, and may God bless the effort of the brethren to the good of souls.

J. W.

Hillsboro, Pa.

### Querries.

1. AN EXPLANATION OF LUKE 17: 37.
- Dear Editors:

Will you please give us an explanation of Luke 17: 37.

S. M.

Answer.—The passage upon which an explanation is requested

reads as follows: "And they answered and said unto him, where Lord? And he said unto them wheresoever the body is, thither will the eagles be gathered together." What is here spokē of under the figure of the eagles gathered around the carcass, seems to refer to the punishment which will accompany the advent of Christ. It was evidently to his advent that Christ was alluding when the question, "Where Lord?" was asked. (See Luke 17: 30). The figure of the eagles and carcass, is a biblical and a prophetic one. Job when speaking of the swiftness of his days, compares them to *the eagle that hasteth to the prey*. Job 9: 26.

"When, now Moses (Deut. 28: 8), with remotest indefiniteness, portrays the manifoldly fulfilled future punitive judgment upon Israel, and speaks of the *nation* which the Lord will send upon them from far (first of all the Medes and Chaldeans. comp. ver. 48 with Jer. 28: 13; ver. 50 with 1 Sam. 5: 12; Is. 47: 6, 33: 19; but afterwards, also the Romans, comp. ver. 52 with Luke 19: 43) he first makes use of the figure of the eagle hastening to his prey ver. 49). Then Hosea chap. 8: 1 alludes to the same figure, and afterwards Habakuk thus designates chiefly the Chaldeans (chap. 1: 8. It follows therefore that Christ now points back to that first judgment upon Jerusalem, because all these form one connected series of types which reflect each other, the earlier of which always at the same time prophesies of the later, even to the last. He will thereby say that God's fundamental principle in all judgments remains the same, in so

far as a corruption that has grown to maturity, draws down punishment, not merely according to perfect justice, but also by a necessity inherent in the thing itself, quite naturally, so to speak, just as the eagles are made for, and find out the carcass. That which is dead grows putrid, and what is putrid is consumed and cleared away to make pure air, by those agents who are made and appointed for this by God. The putrid state-carcass, and the dead, corrupting the national condition of Israel, was, at that time, the carcass around which the eagles could not but be gathered; even so will it be one day with Christendom, when Christ comes the second time. The putrefaction and corruption of the dead forms a fearfully appropriate figure (chap. 23: 27) for all self-dissolution on the part of sinful nations and multitudes of people prepared for the judgment."

## 2. AN EXPLANATION OF 2 COR.

11: 12, 13.

Editors of the Gospel Visitor: I would like you to give us an explanation of 2 Cor. 11: 12, 13.

F. M.

Shepherdstown, Pa.

Answer.—The passage referred to, reads thus: "But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." It should be remembered that a strong party spirit existed in the Corinthian church, and that Paul because of his opposition to that

party spirit, and perhaps also from other causes, had enemies at Corinth. And that while he had maintained the right of the minister of the Gospel receiving the assistance from the church, 1 Cor. chap. 9, he waived his right to receive any assistance, lest his enemies might charge his zeal in preaching Christ, to his love of money rather than his love of souls. Now as Paul received nothing from the Corinthian church, he could justly boast that he had kept himself "from being burdensome unto them." And when he says, "*What I do, that I will do, that I may cut off occasion from them which desire occasion,*" he means that he will continue to show by his conduct, that in preaching the gospel, he is not actuated by a love of worldly gain, and thus cut off from his enemies all just grounds for them charging him of preaching from such a carnal motive. *That wherein they glory, they may be found even as we.* This means as much as if Paul should say, I would teach them by my example, instead of boasting, that they have such an influence over you, as procures them a plentiful and perhaps splendid maintenance, that they rather emulate my disinterested conduct, and subsist on their own labors.

In the 13th verse, Paul removes the covering and holds these persons up in their true light as false apostles, and servants of Satan, and covering themselves like their master with a cloak of hypocrisy.

### 3. AN EXPLANATION OF 1 Peter 2 : 13, 14.

Beloved Brethren: Please give me an explanation of 1 Peter 2 : 13, 14.

Yours &c.

M. G.

Answer.—The verses referred to in the query read thus: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." Christians and Jews have both been charged of being enemies to civil power and government. The adversaries of the Jews charged this fault upon their city, the then seat of the true worship of God, Ezra 4 : 15. The Jews made a similar charge against the preachers of the Christian religion, Acts 17 : 7. And generally, the enemies of the Christians of primitive times charged them with the slander of rebellion and contempt of civil authority. Therefore the apostle here, descending to notice particular rules of Christian life, by which it may be blameless, and thereby silence calumny begins with this, as particularly proper for those he wrote to, being at once both Jews and Christians, for the clearing of themselves and their religion. *For the Lord's sake.* Meaning by this that if Christians should do any thing to prejudice the minds of the people against Christianity, it would be grievous to the Lord, and retard the accomplishment of his holy will in saving sinners. And as the obedience here commanded is *for the Lord's sake*, it evidently can not hold in any thing that is against the Lord's own command; for kings and rulers, in such a case, leave their proper stations, as being themselves under obligation to obey God. The subjection here enjoined is a subjection to civil

government as far as the laws of that government are not contrary to the Laws of God. When the requirements of civil government contravene the laws of God, Christians may, and they should, refuse to comply with them. So did the apostles. When they were commanded not to teach in the name of Jesus, they answered, "We ought to obey God rather than men." Acts 5 : 29. And they did obey God.

### Correspondence.

Haldane, Ogle Co. Ills. Dec. 22, 1860.

Beloved Brethren: I noticed in the last Visitor a notice of that Tennessee matter with a reference to the promise made by the church where I live. I feel for the sake of the church here and the information of the Brethren to give the facts in the case which are these: The church in Ogle Co. Ills. not willing that I should pay any part of the debt, took an early interest in the matter, and raised some sixty or seventy Dollars; but seeing that other churches also took an interest in the case, did not think it best to send the money immediately. Hence we gave the notice you referred to, so that by the willing contribution of others the amount might be considerably reduced,—and if after paying the balance at the time referred to, there should be a surplus, they wished to appropriate it towards my traveling expenses. By some means it was neglected to be collected and sent to the Annual Meeting by br. Long; seeing br. C. Long a few days before he started I requested him to in-

quire of br. M. Bowman what amount was lacking. Br. Bowman told him to tell me not to make myself uneasy about the matter. Some time the latter part of the summer I received a letter from br. Bowman stating there was a balance due of 29 Dollars.—I wrote to him that I would send the amount in a short time. Soon after I got a letter from br. D. Garber, stating he intended to move to our country, and I requested him to pay the amount, and I would pay him in a short time,—he ordered br. Emmanuel Arnold to pay the amount out of money due him there. The amount probably is paid ere this. As soon as it is paid I hope br. Bowman will acknowledge it through the Visitor. The amount you ordered the brethren in Tennessee to keep towards the debt I wish you to reserve and apply it to the mission fund or some other charitable purpose.

Please give this a place in the Visitor as soon as possible, and oblige yours in the bonds of love.

SAMUEL GARBER.

### EXTRACT OF A LETTER FROM KANSAS.

Lawrence, December 21, 1860.

Dearly beloved Brethren. —— Yours of December 3d came to hand yesterday accompanying fifty Dollars by express for the Relief of the suffering people, for which we feel very grateful, that your sympathizing kindness brought means into our hands to aid the *few* of our brethren and families, and the *many* of our kind neighbors, friends and acquaintances, as far as their distress is made known to us, without

respect of person or denomination, saint or sinner.—Your brethren are endeavoring faithfully to carry out this design. There is a book regularly kept of all the incoming and outgoing, open at all times for investigation.

I will only say this, there is far more responsibility resting on your weak brethren, than they were aware of before they were placed in this trust. We therefore, dear brethren, earnestly desire your prayers to Him, from whom all blessings flow, to strengthen the discretion and action of your weak brethren, that those charitable means, that you and we are blessed with may come to the rescue of those who are in the greatest distress.

First there were considerable means sent to the committee by our brethren from Illinois; next from Indiana, and now coming from Ohio. But if the brethren here would supply mere necessity, there would not be one dollar retained for 12 hours. But at all times we must have an eye to those that must have something or starve. This is the only way we can see to keep distress from growing more fatal. Thus, dear brethren, you see that we aim to comply with your request faithfully to distribute the means sent to our care.

— — — Concerning the general Relief Committee I hope it will all come right, but if I had no other hope or prospect for bread than that until harvest, I would say to my family and brethren, come let us flee to some land of corn, and see whether we can find a Joseph there &c. &c. — — —

JACOB ULRICH.

## THE ANNUAL MEETING OF 1861-- A SUGGESTION.

Owing to the present disturbed and excited state of affairs in our country, and especially in the Southern states, would it not be well to change the place of holding our next annual meeting? Virginia was the place fixed upon at the last annual meeting for that of 1861, but fears are entertained from the present indication of things, that should the meeting be held in Virginia, the general brotherhood will be but poorly represented in 1861, as it was in 1860, and if so, it would be an occasion of sincere regret. What say the brethren of the congregation in Virginia where the meeting is expected? And what say the brethren in other places? Could the Brethren in Blair county Pa. take the meeting should it be thought best to change the place of holding it? If they could not, who could? Brethren let us have an expression of your views. The propriety of making the change above alluded to, has been suggested, and that too from the South, and we therefore call the attention of the brethren to it. May the Lord direct us by his wisdom.

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## Contributions

### FOR THE SUFFERING IN KANSAS.

Reported in last No. (January)	-	\$60,00
George Grove additional collection		6,50
J. P. Woods 3,00	W. H. Voglesong 6,00	
Rev. J. Rinehard 5,00,	J. S. M. 3,00	
Joseph Strickler 10,70.	Jesse Nichols 2,00 all from this vicinity, beside what was sent or directed to General Committee	29,70
Michael Buhl Bucyrus, Crawford co. O. collected and sent to us	-	20,00
Jacob Nold collected chiefly of the Mennonite congregation in this vicinity 48,50 and 7,30	-	55,80
Jacob Knopp 1,50. Christ Laipple 5,00		
Sim Sidler in Geo Grove's list 5,00. Jac		

Esterly again 1,00. Jacob II Kurtz collected additional 5,60. Jacob Longenecker 1,25. Jeffersou Newhouse 1,00. J J Rutlinger &c. 1,00. David Sprinkle 2,00 all from this neighborhood	
Frederic Lnst of Crawford co O. by M Beehl	23,35
Jacob Wilhelm 1,00. Jac Elser 2,00 A friend J Y 1,00 from this section	13,00
Sol Workman of Pa 1,00. Eli Soner f cbnch in Fairfield co. O 8,00. Eu Lichty from Brothers Valley church, Somerset co. Pa. 42,00. Henry Brumbaugh Randolph, O. 4,20. Dau. Moser from church in Fayette co. Pa. 8,35	4,00
	63,55
	275,90
Of the above sum was sent to Jacob Ulrich Lawrence, K. T. Dec 3, by Express \$50,00. Dec 19, by do 50,00. Dec 25, by br. Abraham Rothrock 50,00. Jan 4, 1861 by Express 50,00 and January 10, by do 50,00	\$250,00
and remains in our bands Jan 15,	25,90
From other agencies were sent to Jacob Ulrich, Lawrence Kansas	
Reported in last No from Miami co Inda. sent direct	71,55
" by Abraham Rothrock	
From the church in Philad'a Pa.	51,19
" " " Greentree	115,00
" " " Mingo & Limerick	20,75
" " " Indian Creek	37,95
" " " Plains	16,00
" " " New Jersey	24,25
" " " Skippack region	47,50
" " " Conestoga	185,00
" " " Upper Canawago	21,81
	591,00
Adding our own collections thus far	275,90
	866,90

This is really quite a pleasing evidence of the liberality of our brethren and friends, and may perhaps appear to some a very large sum of money, but only calculate what it will cost one single family for food, clothing and shoes one year only, if every thing we eat and put on had to be bought with money, and perhaps at a high rate. Could we feed and clothe even a child one year for less than forty dollars, or a family averaging five persons, great and small, for less than Two hundred dollars? We think not. Now any one can reckon and cipher out, how much will be necessary to support fifty families for one year, even not less than Ten thousand Dollars. We state this merely to remind those churches, that have not yet done any thing, and might think what others have done was sufficient, that this would be a sad mistake. Dearest brethren, let us not become weary in well doing. Let us remember there are yet nearly eight months, until the starving people in Kansas can expect to eat their own bread, and what good it would be done to them, if we tried to provide for them part of the year and then let them starve at last.

Our brethren in Kausas should keep us informed of the true state of things from time to time, and our members and friends, who live in plenty, should think always of those who have nothing at present, but what charity sends them. Let us in these trying times endeavor

to obey the injunction of the Savior, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," Matt 6, 20. But above all let us pray for a blessing from on high over the gifts and the givers, the distributors and the receivers, for without it nothing will avail any thing, but with it the intended good will be accomplished, and not only this mortal life be sustained, but rather the soul's life also strengthened, and all the glory ascribed to Him only, who is worthy of all praise, honor and glory, namely God and the Lamb for ever and ever.

## OBITUARIES.

Died in the church of Clermont co. Ohio, October 18 last, our beloved sister ELIZABETH STOUDER, aged 44 years, 9 months. She was a consistent member of our church from an early period of her life, and we trust she is now enjoying the reward of the faithful, though she left a weeping mother and brothers and sisters, mourning their loss, yet hoping her departure was her great gain.

Also in the same district, December 17, last; HIRAM SNELL, a son-in-law of sister Mary Sears, aged about 35 years. His death was caused by a kick of one of his horses on his temple, breaking his skull, and lingering only 4 days afterward. He left a sorrowing widow and 4 small children. He made no profession of religion. Funeral text: 1 Cor. 5 : 1, by the writer.

NATHAN HEYWOOD.

Died in Rockingham co. Va. December 1, 1860, our old Sister ELIZABETH KNOPP, consort of brother Abraham Knopp. She was taken suddenly in the morning with paralysis, and at 5 o'clock P. M. of the same day she departed, at the age of 73 years, 3 months, and 1 day. She was an exemplary sister, and on Monday the third she was followed by many friends, brethren and neighbors to her last home on earth, in token of their regard and affection. The funeral occasion was improved by brother Celestin Witmer, Samuel Wampler, Christian Wine and myself by speaking from John 11 : 28.

Also died in Page county Va. December 7, brother WILLIAM DOVEL, aged 67 years, 1 month and 18 days. At his funeral on the 9th brother Christian Wine and myself spoke from Rev. 14: 12, 13.—Many people have died in our parts during last fall of Typhoid fever. Yours &c.

JOHN KLINE.

Died in Elkhart co. Indiana near Goshen, (day not given) old mother STOAFFER with lung fever, aged 71 years, 6 months and 20 days. Funeral services by Jacob Berkey and the writer from Rev. 7 : 16, 17.

Died in Goshen, same county and state (day not given) JOSEPH MULBERRY with linger-

ing consumption, aged 37 years, 6 months and 12 days. Funeral services by the writer from John 5 : 24.

## JACOB STUDYBAKER.

Died in Bond county church, Ills. Nov. 21 last of consumption, brother JEREMIAH KESSLER, son of brother Jonathan and sister Catharine Kessler, and grandson of the late Elder Joseph Garber, originally from Augusta county Virginia in 1818, and living many years in Montgomery county Ohio. The deceased and his companion were received into the church of Christ a few months prior to his death, and shortly before his departure he called the elders of the church to perform on him the anointing and laying on of hands according to James 5 : 14,—and so sudden was his departure that no human soul saw him fall asleep notwithstanding the true vigilance of his companion—and such were the manifestations of the deceased that those who mourn his loss sorrow not as those that have no hope.

J. K.

Died in Duncansville church Blair county Pa. July 25, 1860, sister REBECCA JANE GARBER wife of br. Dav. H. Garber, and daughter of brother J. S. and sister Magdalene Burkhardt, aged 26 years, 7 months and 26 days, leaving behind her a bereaved husband, 4 children, father and mother and many relations, friends, &c. to mourn their loss which is her great gain. Funeral service by Graybill and Myers.

Farewell, father, mother, children dear  
I am not dead, but sleeping here.  
Prepare for death, for die you must,  
And with your daughter sleep in dust.  
Farewell, my dear companion too!  
My soul is happy far above,  
Where I shall wait till I see you,  
And live again where all is love.

Died in the same place, September 6, 1860, SYLVESTER GARBER, son of the above sister and br. Garber, aged about 3 months.

So fades the lovely, blooming flower,  
Frail smiling solace of an hour;  
So soon our transient comforts fly,  
And pleasure only blooms to die.

Died in Altoona, Blair co. Pa. Dec. 8, 1860, with diphtheria or sore throat, JACOB S. BURKHART, son of John K. and Mary Burkhardt, age 4 years, 4 months and 2 days. Being the only child, thus leaving behind him a bereaved father and mother, and many friends to mourn his loss, which we are sure is his great gain. Funeral sermon by brother Grabill Myers. Paul to Hebrews 9 : 27.

Our Jacob so dear has left us!  
Ob why has he left us so soon?  
Our Savior must also have lov'd him.  
Or he would not have taken him home.  
He sleeps in the valley so sweet:  
But his spirit has taken its flight:  
Lo, his form is but dust 'neath our feet,  
While he is an angel of light.

J. S. B.

## By the Father.

Farewell, dear parents I am going  
And leave you here behind,

I am free from pain and sickness  
And dwell where Jesus is.

J. K. B.

Died in Oley township, Berks co. Pa. of diphtheria, a disease by which some families are and have been sorely afflicted in this vicinity on the 24th of November 1860, REBECCA KLEIN, aged 8 years, 5 months and 5 days. Funeral service by the Rev. Mr. Hinterleiter. And on the 13th of December, SARAH KLEIN, aged 18 years, 11 months and 7 days. Funeral service by brother John Zug. Both the above were daughters of Daniel and Mary Klein and grand children of the late brother David Klein of Amity township, Berks co. deceased. Written by request.

DAY. B. KLEIN.

Died in Hancock co. O. Dec. 16 and 17, two of the children of ADAM M. BOWERS and the sister, his wife, and were buried in one grave. The eldest died first, aged 4 years, 3 months and a few days, and the youngest last, aged 2 years, 5 months and some days. Disease putrefied sore throat.

Died in Clark co. O. October 15, last SALOME GRISSE, daughter of Emanuel and Elizabeth Grisso, aged 3 years, 5 months and 15 days; also another child of the same parents, October 27, JOHN E. GRISSE, aged 1 year, 9 months and 12 days. Funeral services by brother Frantz, Funderburg and Brubaker.

Died in Conemaugh congregation Cambria co. Pa. (time not given) MARY JANE GOUGHNOUR, daughter of J. D. and Christina Goughnour, aged 5 years, 6 months and 28 days. Disease: sore throat.

Also the same day MARTHA JANE FURLONG, aged 5 years, 1 month. Disease the same. Funeral services by Sol. Benshoff and L. Cohaugh from Matt. 19 : 13, 14.

Departed this life in Wayne co. Ind. Sep. 16, 1860, sister MARY A. STEPHENS, daughter of br. Joseph Latshaw, formerly of Virginia, Age 23 years, 5 months and 1 day, leaving an affectionate husband and many relatives to mourn her absence for a time.

Died in the Lord in the Barren's church (commonly called Miller's) York co. Pa. sister ELIZABETH MILLER, widow of elder Andrew Miller, and daughter of old elder Daniel Utz. It may truly be said of her, she was a mother in Israel in *Faith, Hope and Charity*. Aged 89 years, 8 months and 22 days. Funeral services by the brethren John Bucher and ADAM BROWN. Text 2 Cor. 5 : 1, 2, 3, 4.

Died Dec. 22, 1860, at the residence of his soninlaw in Lebanon Pa. where he went on a visit from Schaefferstown his residence, Dr. CHRISTIAN BUCHER, aged 64 years, 8 months and 6 days. The deceased was no brother of our church, but I transmit it for insertion in the Visitor (English and German) for the benefit of his relations who I believe are readers of the Visitor—the Mohlers &c.

C. BUCHER, *Nephew of the deceased.*

Died Dec. 19, 1860 3 miles South west of Georgetown, Columbian co. O ANNIE HEESTAND, daughter of br. Abraham and sister Leah Heestand, aged 15 y. 10 m. and 19 days. Disease first sore throat, and after partly recovering took the measles. Funeral service by br. L. Gass and the writer from 1 Peter 1 : 24.

DAVID BYERS.

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# PROSPECTUS OF THE GOSPEL VISITOR, For the Year 1861, Vol. XI.

The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. The object of the work is and will be the promotion of a pure Christianity, with its doctrines, practices, and experience, as originated, established, and developed by Christ and his inspired successors.

Each number of the English Gospel Visitor will contain 32 pages double columns, and the German 16 pages, neatly printed on good paper, put up in printed covers, and mailed to subscribers regularly about the first of each month.

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We send out this circular for the purpose of extending our circulation, and it is very desirable that we have as many names as possible of old subscribers as well as new ones, sent us before the first of December, that we may form some idea of the extent of the edition that will be required.

We make our appeal to you, Brethren and Sisters, desiring you to give us your assistance for the increasing of the circulation of the next volume.

HENRY KURTZ,  
JAMES QUINTER.  
COLUMBIANA, Columbian Co. O.  
September, 1860.

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THE  
GOSPEL VISITOR,  
A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

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VOL. XL      March 1861      NO. 3.

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Jac. Sipe 1, Philip Boyle 2, John  
Pike, H Geiger, M D, S G, Harley,  
Josiah Gonglour 10, H R, Holssinger  
, 60, L Tombaugh, Sarah M Heffli-  
bower 2, 27 for books and Vis, Jos.  
Peck, H Broadwater 1, H Clapper 1,  
Jesse Crumbaker 1, P Long 3, 81, A  
Beaver, John Newcomer for books  
(Double Hymnbooks we got again only  
to the otherday.) H G, Poist 5, John  
H Hoke 1, 25, Jac Muhter 1 subscriber,  
Eman Slifer 5, Dav Geiser 5, Adam  
Wise 2, Jac N Graybill for books  
(sent.) Fred Wechler 1, D J Whee-  
lock 3, O W Miller 1, A L Bowman,  
John Wise 1, Pet Beer, C H Heck-  
ler, Gilbert Brower 1, Geo Gibbe

, 50, C Reber, J H Goodinan, D  
Demuth, John Neff, E K Buechly 7,  
Lydia Francis, John Custer for books  
and Vis 4, Sam Klein 1, D R Sayler,  
A Emmert, Jonas Keim 20, Wm L  
Gitt 1, Sam A Pike for books, John  
Brindle 2, 50, Dan H Keller 1 for books  
in part, Jac S Hauger, Benj Hard-  
man 1, P J Brown, Dav B Klein,  
John Zug, John Evert 1, Jac Miller  
Greenmont 10, Jac Flora, jr, Isaac  
Price 2, A Molsbee 1, W B Sell 1,  
J S Flory, A L Bowman 1, 25, H Clap-  
per 10 for books, sent, Dan P Sayler  
10, for Kansas, M Hackman, John  
Nicholson 2, 21, Lewis Kummel, Jos  
Fitzwater 1, H Koontz 1, H F Bow-  
ser 1, W Hartzler 16, 94, Jac Fore-  
man, S K Hook 1, Dan Keller,  
Jonath Garber for H B, Munroe Hod-  
ges 1, Silas Thomas 5, 30, Jos Master-  
son 1, 25, John Newcoiner, A B  
Brumbaugh 1, 50.

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request those who know themselves to  
be in arrears, to send them along with  
their new subscription.

Having opened new mail books for  
next volume, no names will be entered  
there, until ordered by our friends,  
and consequently no Visitors will be

# THE GOSPEL - VISITOR,

VOL. XI.

March 1861.

NO. 3.

For the Gospel Visitor.

## EULOGY.

If round me sang a myriad throng  
And swept the sacred music along,  
In God's high praises, this only this,  
Would tell the sweetness of the bliss—

Of the Gospel Visitor.

And on its sublime pages are seen  
Thoughts and words with power to  
win,

The soul from out its stygian path  
From out the mist of sin and wrath—

In the Gospel Visitor.

Love thrills through it, Peace, Vir-  
tue bright

Illuminates it by candle light,  
And seraphs catch, and bear away,  
To yon Eternal place of day—

Glad tidings of the Gospel Visitor.

While by the fireside we are sitting,  
And blest moments are sweetly  
flitting,

Perusing and pondering slowly  
O'er gems of heaven so goldenly—

In the Gospel Visitor.

It lets no temptation lure our heart,  
But stores peace to the Christian's  
thoughts,

It turns our feet into virtue's roads  
'Twill lead us home to heaven and God

The welcome Gospel Visitor.

A. L. D.

Lostcreek, Miami co. Ohio.

---

## THE CRUCIFIXION OF CHRIST.

Christ the Son of God came into  
this world in flesh and blood; born  
of parents, who loved and obeyed  
God; parents, who loved Him,  
probably more than with natural

affection, from the fact that He was  
so obedient, so all knowing and so  
lovely.

They had that confidence in Him,  
that He would redeem the children  
of Israel from under the pangs of  
death; from their iniquities, and re-  
store them in the favor of God  
again. What then must have been  
the sorrow of their hearts, when  
He was nailed to the cross? What  
must have been their sorrow and  
agony of their once bright and joy-  
ous souls; when He had not fin-  
ished the work, they thought He  
should have finished? Who can  
imagine the great darkness and  
gloom, that must have prevailed at  
this time, over the minds of the  
bereaved parents?

We sometimes think we have  
great losses and crosses, but, un-  
doubtedly, they would sink into  
oblivion, when compared with their  
sorrow.

But alas! they were comforted: He  
who was crucified, has risen.  
Who has to sorrow now? and who  
can triumph in victory now? They  
who crucified Him, are the ones  
who have to sorrow now. And  
they who sorrowed before, are now  
comforted; they triumph; they feel  
relieved; they need not mourn  
longer; but are comforted; nothing  
do they feel, but joy, gladness, ec-  
stacy and thankfulness. But those  
who crucified Him, and declared  
His blood be upon us, and our chil-  
dren; have to sorrow now. Who  
can comprehend their sorrow, when  
they saw truly, they had crucified

Jesus? No doubt, their sorrow privilege. As his character is was as great, and even greater, than stamped upon, and many of his had been the sorrow of the parents tributes manifested in his works, of Jesus. Nothing can defeat the through these fellowship with God plan that God has devised. It will may be enjoyed. A mind prevail over every opposition or assimilated to the divine mind, and obstruction of man. We may draw habituated to contemplation, can up calculations, what we will do; appreciate the presence of God any where but if in opposition to God's way, in his works.  
 they must fall: if not in this world, they will in the next. All our devices will fall, if in opposition to God's plan, as did the devices of the Jews. They *cannot* stand when in opposition to God's plan.

Then how necessary it is that we found all our calculations upon the word of eternal truth, that will stand when heaven and earth shall pass away.

How necessary that we be candid. Let us try henceforth to eradicate every obstruktion, and take God's word as the man of our counsel.

W. R. D.

Covington, Jan. 19, 1861.

### FELLOWSHIP WITH GOD.

"Our fellowship is with the Father, and with his Son Jesus Christ."

How little do men appreciate the dignity and happiness conferred upon them by God. And still less do they enjoy them. Our appreciation of our privileges will be somewhat in proportion to our enjoyment of them. That the unconverted do not appreciate their privileges, is not so much to be wondered at. But christians are less excusable if their views of duty, of privilege, and of happiness are not higher and more correct. The latter. Again: A communion phrase "fellowship with God" contains a sublime thought—an exalted

"We feel within ourselves His energy divine: he tells the heart, He meant, he made us to behold and love What he beholds and loves, the general orb Of life and being; to be great like Him, Beneficent and active. Thus the men Whom nature's works instruct, with God himself Hold converse; grow familiar, day by day, With his conceptions; act upon his plan; And form to his, the relish of their souls."

God's voice is heard in the peals of thunder, in the raging storm, in the gentle breeze, in the roaring ocean, and in the murmuring brook. These speak to overawe with his majesty, or to soothe with his gentleness. And the soul acquainted with him, recognizes in these his voice, and returns an answer of adoration if his greatness is felt, or of gratitude, if his power is joyfully experienced. But it is through his word especially that God communes and holds fellowship with his people. Here he familiarizes himself with them, talks to them as a father, and reasons with them as their equal. He likewise invites his people to converse with him, which with pleasure they do. It has been justly and beautifully said, that God in his word speaks to his people, and they in prayer, speak to him. And between God and his people a conversation is kept up; acceptable to the former, and edifying, instructive, and profitable to the latter. Again: A communion or fellowship of a more personal character is not only implied, but

plainly taught. "For ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people." "Jesus answered and said unto them, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This personal and intimate fellowship is alluded to in the histories of the patriarchs when it is said, they walked with God. And "Enoch walked with God." "Noah was a just man and perfect in his generations, and Noah walked with God." Such forcible and instructive expressions as quoted above, are used to show the familiarity between God and his people. "Will God indeed dwell on the earth?" He surely will. And he will deign to hold converse with his unworthy and fallen intelligences. O, wonderful condescension! Let this trait in the character of God, this disposition of his to associate and hold fellowship with his creatures, banish that fear and backwardness which often characterize the approaches of his people unto him, and let it allure us with humble confidence into his divine presence, there to open our sorrows, to confess our sins, and to make known our requests.

But we have also fellowship with Jesus Christ. Fellowship does not only imply communion, but joint interest or partnership. In this last sense, as well as in the former, it is very expressive of the connection between Christ and his people. He and they enter into a covenant of partnership. Christ does not want to do without the children of

men, and these cannot do without him, without staining an eternal loss and enduring eternal misery. Hence the partnership or fellowship. Christ has invested all he possessed in the joint stock, not excepting his life. And Christians to be justly entitled to a full share of the profits arising from the union, must also invest all they have with Christ in the common stock. He has borne their sins in his own body on the tree. They must bear his cross. He represents them in heaven, they must represent him on earth. He pleads for them in heaven, they must plead for him on earth. They are in union, communion or fellowship, and partnership with him. "And if they suffer with him, they shall also reign with him." If they labor with him, they shall share the reward with him, for as he looked to "the joy that was set before him," so do they. Paul, apparently viewing fellowship with Christ, in the light we have been viewing it, desired to know the "fellowship of his sufferings;" that is he desired to share in the merits of his sufferings.

To enjoy the high honor and the greatest and purest of all happiness arising from the fellowship of the Father and Son, there must be some resemblance between the parties. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? As there is no fellowship between these, there can be none between holy beings and sinners. But Christians

having been made "partakers of the divine nature," enjoy fellowship with Divine Beings.

And fellowship with such exalted society does not only produce the highest enjoyment, but it likewise promotes holiness of character. It does this on the principle that all association with companions however it may be limited, produces some influence. There is a proverbial saying to this effect: Tell me a man's company, and I will tell you his character. There is much truth in this. Hence great importance is to be attached to the choice of companions. Christians then enjoying fellowship with the Father and Son, and living much in such society, will experience a conformity of character similar to that of those with whom they are intimate and have intercourse. In that long interview of forty days between God and Moses on mount Sinai, the effect of his long fellowship with God was such that "the skin of his face shone." This was indeed a remarkable occurrence. And although we are not to expect similar effects to follow from our fellowship with God, yet, did we appreciate our privileges more, and improve them better, and experience more fellowship "with the Father and with his Son Jesus Christ," if our faces should not shine as that of Moses did, the light of our Christian character would, showing that we "had been with Jesus."

"From all that's mortal, all that's vain,

And from this earthly clod:

Arise my soul, and strive to gain

Sweet fellowship with God.

Say, what is there beneath the skies,

In all the paths thou'st trod,

Can suit thy wishes or thy joys,

Like fellowship with God."

For the Visitor.

### A LETTER TO A PEDOBAPTIST MINISTER ON IMMERSION.

By a brother.

Union Deposit, Dec. 27, 1860.

Rev. Friend:

In a former article I endeavored to show that *infant sprinkling* is unscriptural in doctrine and dangerous in practice. In this communication I propose to demonstrate that Baptism by immersion is the mode practiced by Christ, his apostles, and the primitive Church; that it is the *only* mode sanctioned by the Divine Testator, and that will be blessed to the recipient. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." 2 Cor. 3:5. I do not engage in controversy for the sake of controversy. But duty will not permit me to stand idle when I see the wells of salvation polluted, and multitudes of immortals deluded with false hopes where their eternal interests are concerned. My object is not to wound your feelings, nor to deal out rigorous epithets against a zealous but mistaken church, but to employ language so rigorous and unequivocal, yet with such strict fidelity to truth, as to constrain you to accept through the medium of *simple faith* what your *reason* is laboring so ardously but ineffectually to disprove. In doing so, I shall be careful to proceed in the sure and steady light of Divine Revelation. While I shall studiously seek to avoid the error of going *beyond*, I shall also bear in mind the error of those who stay *behind* what is written in the Sacred Oracles. Both are evils. The first is the error

J. Q.

of the fanciful and superstitious, and has rendered the Papal Hierarchy a loathing to men and angels; the second is the error of the credulous, and is the great objection that lies against all those who distort or mangle the Divine institutions, or set them aside altogether. It is this that impels me again to enter the field of discussion, and attempt to counteract your persistent efforts to turn away the minds of your followers from the way of life.

The ages of eternity alone can reveal the destiny of countless multitudes, which had once been aroused from their moral lethargy by some sudden, appalling stroke of Providence, or by some moral agency, but have had the light which the Holy Spirit kindled within them extinguished in the dark and turbid pools of error and credulity, which stagnate on almost every page of your labored productions relating to the subject under consideration. If you are laboring in co-operation with the divine agency of the Holy Spirit, you are doing a great and glorious work; if not, the "Judge of all the earth" must determine whether it be inconsistent with a truly christian spirit to make your error the subject of scathing analysis.

One of us is in error in relation to the first ordinance in the present economy, and only one of the two views can receive the approbation of Heaven. God cannot be the author of both unless it be presumed that he is the author of confusion and contradiction. This proposition commends itself to every reflective mind as self-evident. God

is not mocked, and we cannot suppose that he is indifferent as to whether his institutions are regarded and reverenced, or treated with neglect and contempt. I am intrenched within a firm, impregnable fortification when I start out with the principle, that

"God is his own interpreter.  
And he will make it plain."

First, let us inquire whether Nature itself does not furnish faint adumbrations in confirmation of the truth for which I contend. Paul himself referred to Nature to illustrate spiritual truths, and why may not I. 1 Cor. 11: 14. Nature's teachings are the voiceless utterances of Jehovah, and do not contradict the methods of his grace.—Are we arrayed in mourning at weddings, or do we mingle the cheerfulness of a nuptial celebration with the solemnities of a funeral? Does despair ever manifest itself in mirth and peals of laughter, or joy and contentment in sighs and groans? Does the northern blast ever scorch with heat the region over which it passes, or the tropical sun congeal the streams on which its beams fall? Was a pea-nut ever found ensheathed in a chestnut bur, or was the grape ever found covered with the rind of the almond? "Do men gather grapes of thorns, or figs of thistles?" I might multiply these analogies to an almost unlimited extent, to show that throughout Nature's wide domain, the elements and principles, at work in her hidden mysterious recesses, *are manifested by fixed laws*, and every thing *after its kind*. This principle, instead of being confined to the laws which govern inanimate matter, is extended to the more ex-

altered sphere of spiritual operations, more reluctance than any other and underlies the ordinance which involved in this controversy, is the subject of our controversy. "Would to God you could bear 'There is nothing hid that shall not with me a little in my folly'—the be revealed"—there is no spirit that does not take a form—there is nothing inward that does not become complete in the outward. Even our emotions take form in sighs, our desires in expressions of the countenance, our thoughts in words, and our gratitude in acts of obedience and worship. So also in the ordinances of the Lord's house. As the reflected heavens, which lie beneath the glossy surface of a lake, are a true transcript of the heavens which are extended above, so the ordinance of baptism is a true, complete, harmonious representation of the inner grace of regeneration.

As man has a body as well as a soul, it has pleased Infinite Wisdom to appoint something in religion adapted to both parts of our nature. Something to impress the conscience and the heart through the medium of the senses, whereby the spiritual part of our constitution may be benefitted. This being the design of the ordinance, to administer it in a partial, vague, unauthorized manner, is to do it inefficiently, and to ignore the idea that the outward is a type of the inward. Now let us see how this view accords with the history of the institution, and the testimony of the scriptures. Some of the facts which I must necessarily introduce are in such direct antagonism with the statements of pedobaptists, and look so much like accusing them of insincerity and duplicity, that it is a point which I touch upon with

folly of being zealous for the truth.—Is that ordinance, which stands at the threshold of the Christian Economy, to be administered by sprinkling or by baptism? Baptism and immersion are synonymous terms, therefore I use them interchangeably. Every Lexicon in the Greek language, without exception, gives immersion as among the definitions of *baptizo*, and many of the best of them give it no other meaning. There is no more doubt that *baptizo* means to immerse, than there is that Christ rose from the dead. Just as little reason as you have to plead the want of testimony to demonstrate the latter, just so palpably absurd it is to advance the want of evidence as a reason for disbelieving the former.

The Greek church, in all its branches, maintains that the word means to immerse, and that it can mean nothing else; and their practice from the apostolic age to the present day is immersion. They call the western christians, *sprinkled* christians, by way of contempt, and will have no fellowship with them, until they are immersed. The Greeks are certainly more competent judges of the meaning of their own language than foreigners; to understand the term as meaning to immerse, is to understand it in the same sense as a native Greek. Your assertion that *baptizo* is ambiguous, and that no word in any language can convey its meaning, is confuted by the daily practice of those who *sprinkle*, as well as of

those who *immerse*. The action in uel Clarke, and many other Pedo-baptists, concur that *baptizo* signifies to immerse, and that this mode of baptism is as definite as an action can be. If your practice and the Greek word are identical, why not place the practical meaning in the vernacular translation? Why not use the term *sprinkle* in your works and sermons? Why seek the veil of a foreign tongue? If sprinkling is the meaning of the original term, why not so translate it? If immersion, why not so? If it is absolutely necessary to *transfer* the word instead of *translating* it, how can you possibly administer the ordinance by an act capable of being faithfully denoted by a word in *our own language*? Your practice shows that you *do* think the original term can be anglicized.

If you doubt that *baptizo* means to immerse, examine how the word is used by sacred and classic writers in the Greek language. All Greek literature proves that this is the true definition of the term. Their historians, orators, philosophers, physicians and poets, use it only in the sense of immersion; and I challenge you to produce a single instance in which the term denotes to sprinkle. No Greek professor would be willing to risk his reputation as a scholar, independent of all moral and religious obligation, by denying to *baptizo* this signification. John Calvin, the celebrated founder of the Presbyterian church, says, "that baptism was administered by Christ and John by *plunging the whole body under water*." Again, he says, "the word *baptizo* means to immerse, and the rite of immersion was observed by the ancient church." Bishop Taylor, Dr. Wall, Dr. Sam-

uel Clarke, and many other Pedo-baptists, concur that *baptizo* signifies to immerse, and that this mode of baptism is as definite as an action can be. If your practice and the Greek word are identical, why not place the practical meaning in the vernacular translation? Why not use the term *sprinkle* in your works and sermons? Why seek the veil of a foreign tongue? If sprinkling is the meaning of the original term, why not so translate it? If immersion, why not so? If it is absolutely necessary to *transfer* the word instead of *translating* it, how can you possibly administer the ordinance by an act capable of being faithfully denoted by a word in *our own language*? Your practice shows that you *do* think the original term can be anglicized.

Having defined the term by references to the writings of your own authors, let us next proceed to consider some of the circumstances connected with the ordinance as administered by the august personages who had their commission direct from the source of Divine Revelation. Why did John, in the fulfillment of his sacred office, resort to localities which were abundantly supplied with water, if the ordinance could as well have been administered with a handful? You advance the stale, impotent plea, that the great number of camels and other beasts of burden by which persons were conveyed to those places, rendered it necessary to convene in the vicinity of large streams. Not so, my erring friend. "John *baptized at Enon because there was much water there*." Can a candid mind require a more decisive fact? If the "much water" has reference only to supplying the wants of camels, why is it that the administrator and applicant invariably went into the stream? Do you think it probable that a person who for the first time reads the passage

one whose mind would be undisturbed by the numberless, conflicting creeds that vex the world, would come to the conclusion that it could have no reference to the proper discharge of the Baptist's function? But you elude a direct response by the popular evasion, that I am pursuing a beaten track, and that my argument is hackneyed and threadbare. Does age impair the truth? Are the divine institutions less obligatory than at an earlier period? Are our obligations to administer them according to the primitive mode less imperative than when Christianity was in its infancy? That the argument is old does not extricate you from your dilemma. It rather augments your difficulty; for, antiquated as it is, the combined and untiring efforts of the anti-baptist fraternity have not been able to effect its overthrow. I repeat the question, why did John repair to Enon, and put the inhabitants of the adjacent districts to so much needless expense and trouble, when he might as well have fulfilled his ecclesiastical function in the house, where a sufficient quantity of the requisite element could have been procured to sprinkle all that applied to him in the whole course of his ministry?

We are taught in the language of inspiration, "then went out all Jerusalem, and all Judea and all the region round about Jordan, and were *baptized of him in Jordan:*" Matt. 3: 5, 6. Do you ever find it necessary to repair to the flowing torrent to administer the rite by *sprinkling*? Or was such a thing ever done by those who can administer the ordinance to a dozen applicants out of single bowlful of

water? In vain do we search the records of the church for such a fact. Your own sense of propriety will at once point to you the inconsistency of such a course. It would have been equally preposterous in the ease of John to baptize *in Jordan* if the ceremony required no other action than to dip his fingers in water and sprinkle a few drops on the head and face. Either your doctrine rests on a tottering basis, or the Harbinger of the Messiah pursued a course which, if practiced at the present day, would be regarded as bordering on infatuation.

The Baptist's commission was of divine origin, and it is reasonable to believe that he was instructed in the *mode of administration* no less than in the element to be employed. The Holy Ghost does nothing without design. The Divine Institutions, in their most minute particulars, are deeply significant; and no one can speak contemptuously of the *place or mode* of baptism as administered by John, without incurring obvious guilt. To alter the ordinance with a view to reconcile to the opposing propensities of our depraved nature, and bring it into favor with an unsanctified taste, is to subordinate the "wisdom from above" to the empty disputation which "darkeneth counsel with words without knowledge."

Again: why was Christ baptized? Had he inherited a stain of sin from the human nature of the Virgin Mother, so as to render his compliance with the ordinance necessary as a symbol of *personal purification by the Holy Ghost*? This you will not allow, and for just reasons. Then it is evident that his baptism

was designed as a model for all succeeding ages reverently to imitate. Now let us refer to the sacred page and see in *what manner* the Lamb of God became an example to his followers. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." "And Jesus, when he was baptized, went up straightway out of the water &c. Matt. 3 : 13, 16.

Can you see nothing in the act of our blessed Lord worthy of the most profound admiration? Coming out of the water implies a previous descent into the stream, and both are therefore essential features of baptism. If a cordial unreserved faith in the power of Christ's blood, and hearty reliance in his righteousness, are necessary to salvation, why should we be less conscientious and punctual in our observance of the ordinance which signifies the object of our faith? Christ descended into the current, and was buried in baptism to typify his future burial and resurrection; to represent our death to sin and resurrection to newness of life and to enforce, by his example, and ecclesiastical statute which was ever after to be observed as a symbol of the most radical change the human heart can ever know. What act can be more significant and appropriate? Mankind had forsaken the living Fountain, and employed *every member* of the body as an "instrument of unrighteousness unto sin." And as every thought had again to be brought "into captivity to the obedience of Christ," so likewise *every member* of the body had to be transfused with the Spirit of Holiness, feel the invigora-

ting influence of the Divine Life, and be employed in the service of righteousness. I ask, can such a change, such a total renovation, involving both our moral and physical nature, be visibly represented by *sprinkling* a little water on a part of the body only? Christ was without sin and had no need of compliance with the externals of religion; therefore his burial in Jordan's crystal waters was to signify how *thorough* and *radical* must be the change of our moral and intellectual constitution, expressed by this ordinance. Would it be worthy the Omniscient Majesty of God to establish an institution through the person of his only begotten Son, which is to signify that purification which qualifies us for communion with Him, and at the same time employ a sign that cannot possibly represent the internal grace it is designed to typify? You maintain that a defective symbol can represent a radical and entire renovation. Pray how can this be? Does the shadow of an individual's head give an outline of his whole person? Do we not look for the same completeness in any representation as in the thing represented? In all transactions relating to your temporal interest, you would not be satisfied with any thing less; why then cavil with the arrangements which relate to our eternal interest.

The All-wise Father has designed that all divine institutions shall have a signification in *unison with the character of the things represented*. What the *profile* is to the *face*, and the *shadow* to the *substance*, the ordinance of baptism is to the

*nature of that spiritual purification it is designed to express.* Either admit that Christ, the author of our salvation, and sole Referee in the solution of all the mysteries of our faith, was buried in baptism, or stand convicted of charging God with folly. The manner in which this point is disposed of by pedobaptists generally, evinces that they are sensible that their position cannot be sustained by argument that wears even the semblance of plausibility. The language employed by some of your most distinguished writers of the present day, with regard to the apostolice mode of applying the sacramental water in baptism, is really nothing less than ridicule; and whether or not God will wink at their folly is not my province to determine. You labored hard to show what is *not* meant by the word "*buried*," but as to its true signification, you did not attempt to enlighten us. You contradicted your own standard authors, and yourself all the while, and perverted and mangled the passage in all conceivable ways. Pardon my pointed, straightforward style. I solemnly declare that nothing can be more foreign to my feelings than a desire to give needless offence. Yet, a desire to live peaceably with all men should not lead us to suppress the truth, nor to neglect to point out, as we are able, the absurdity of error, and its unprofitable influences on the minds of those who propagate or receive it. The subject will not admit of temporizing. The truth should be fearlessly spoken, but it should be spoken in love.

But to return. Will you gainsay that Christ was buried after his

crucifixion? Was not his body laid in the tomb and covered with a great stone? How can we be buried in baptism "*in the likeness of Christ's death*," when our bodies are not submerged in the requisite element as *his was buried in the earth*? But you seek shelter behind the flimsy subterfuge that *buried* refers solely to our death to sin, independent of the manner in which it is expressed by the external application of water. Here you again confound the sign with the thing signified. Our death to sin is represented by the burial as the word literally declares. If a member of your family were to fall a victim to the pale Monarch of the Tomb, would you regard the burial as sufficient to have a handful of earth sprinkled over his person? Was Christ so buried? The divine record proves the contrary. If the interment of Christ's person is a type of our burial in baptism, is it not daring opposition to the will of heaven to maintain that the ordinance is administered conformably to divine authority by sprinkling a few drops of water on the face of an unconscious infant? There is no passage in the Gospel more conclusive and easier of comprehension than the one under consideration. It requires no explanation. I could as soon doubt the evidence of my senses as believe that burial means sprinkling. If the passage in Romans 6:4, 5, be not a warrant in regard to the mode of baptism, we may despair of finding it for any institution in the church of God. Scripture, reason, and nature in every appropriate analogy, bear testimony against you.

Again: If sprinkling is the scriptural mode, why is it that the whole church administered the rite by immersion for THIRTEEN-HUNDRED YEARS? Was the church in error during all that period, and was the Holy Ghost the author of the delusion? Either you are fighting against God, or primitive Christianity was a delusive chimera, and martyrs sacrificed their lives for a mere theological crotchet. Bossuet and Stackhouse, both pedobaptist authors, have shown and proved that immersion was practiced throughout the whole church during the first thirteen centuries. Sir David Brewster, a distinguished pedobaptist, a scholar of acknowledged ability, and Editor of the Edinburgh Encyclopedia, states that the word *baptizo* means to immerse, or Paul would never have said, "buried with Christ in baptism;" that the council of Ravenna, HELD IN 1311, first sanctioned sprinkling, but corrupt as was the church of Rome, whose council this was, it did not enjoin sprinkling, but merely said it was admissible. And it is stated on the authority of Dr. Wall, the renowned author of the History of Infant Baptism, that the Presbyterian church, founded by John Calvin and his associates in Geneva, was the *first* church on earth that ever enjoined sprinkling. Even Luther, in his epistle to Henricus Genesius, in which he treats of the manner in which a Jewess should be admitted into the "household of faith," directs the convert, after having been diligently instructed in the doctrines of the Gospel, to be taken into the water so as nearly to reach her chin, and then have her head dipped three times

*in the water, in the name of the "Father, &c."* But setting aside all human authority, the scripture testimony I have advanced and every passage in the Gospel relating to the subject, prove, beyond refutation, that you have not the shadow of support for your cause in Holy Writ. This may seem severe, but calm, unimpassioned investigation will convince you that it is true.

Truth, as revealed in the Gospel, is but the image of the Godhead reflected from the incarnation of his Fellow-deity. And "if God be for us who shall be against us?" If the language of inspiration is an insufficient guide in the performance of our christian duties, to what source shall we turn for instruction? If the words, "going in," and "coming out of the water," and "buried in baptism," have any meaning contrary to their naked and obvious import, the direful consequences of adopting unscriptural modes are justly chargeable to Christ and the Holy Ghost. If we can violate so plain an injunction and be guiltless before God, we can also neglect any other positive duty without incurring the divine displeasure. What Christ said respecting another divine institution also applies to this—"If ye know these things, happy are ye if ye do them." To alter or pervert the sacraments, so as to render their observance less repugnant to our fallen nature, is to grieve the Holy Spirit, impeach the wisdom and goodness of God, subordinate faith to reason, and peril the eternal interests of the soul. Am I too dogmatical? Saith not the Gospel the same? Rev. 22: 18, 19. Have I not sustained my position throughout by fair argument?

I am endeavoring to vindicate the character of Christ, his Harbinger, and his apostles, and I hope this will be deemed a sufficient apology for any seeming severity. Shall we disregard all those passages which point out our duty as definitely as words can, and blend our faith with the polished sophisms which only perplex the mind in its investigations of truth. God forbid. There is not a more fatal error than that of "hearkening unto men more than unto God." But for this there would be but one church on earth, having one mind in all that pertains to practical religion.

Pride lies at the bottom of all sectarianism, and sets the wisdom of men above the wisdom of those who "spake as they were moved by the Holy Ghost." The cry of "I am of Paul, and I of Apollos" is not in harmony with the inspired declaration, "One Lord, One Faith, One Baptism," The unwarrantable silence of pedobaptists, when pressed to define the passages dwelt upon in this epistle, is difficult to account for upon any other principle, than that they are sensible of having committed an error which they have not the magnanimity to confess, and dare not attempt to vindicate with any hope of success. When kindly accosted with the request to produce biblical evidence to corroborate your boldly expressed tenets, was it at all compatible with the principles of courtesy, not to say your pretensions to sanctity, to turn away with the withering retort, "Ye do err, not knowing the scriptures." Would Christ thus have treated an enquirer after truth? Suppose we are as ignorant

as the uncouth fishermen of Galilee, what then? Christ has fortified us against the chilling taunts of those who regard classical attainments as an essential qualification to the christian ministry, by inspiring his chosen to put on record that Divine Canticle, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Truth does not open her treasures only to giant minds, but is a mirror in which those of the feeblest capacity can see Divinity reflected on equal conditions with those who can "gaze far back into the awful depths of Deity." The same spirit that taught illiterate men to write the Gospel will also enable them to comprehend it. While I unhesitatingly admit that your superior intellect and profound cultivation enable you to present your views in a masterly manner, truth constrains me to add, "One thing thou lackest," which is a disposition to treat the message of heaven with the unbending integrity of those who could say, "we are not as many which corrupt the word of God but as of sincerity, but as of God in the sight of God speak we in Christ." 2 Cor. 2: 17.

It is a fearful thing to quibble with the institutions of Jehovah, and it is my solemn conviction that to speak reproachfully of any thing that the Son of God sanctioned by his example, renders our final salvation extremely problematical. "Opposed to God, all power is weakness; supported by him, weakness becomes irresistible strength." Every spear pointed against the truth will be transferred into a

broken reed; and every combat between truth and error will ultimately result in the discomfiture of the latter. If the views I advocate are at war with the "Word of God," the manner in which I present them cannot be reprobated in terms sufficiently strong; and if your doctrines have the dangerous tendency I have ascribed to them, it would be the consummation of folly to attempt their demonstration. "Short is the lesson, though my lecture long." Either the doctrine of immersion is incontrovertible, and the doctrine of sprinkling contrary to reason and revelation, or Omnipotence has committed an error. I have spoken as "the Oracles of God," or our Divine Legislator has spoken ambiguously. What a fearful conclusion, yet it is the legitimate result of your premises.—Here ends our controversy. To your serious consideration, and to all pedobaptists into whose hands my article may fall, I commend the sentiments contained in them. Let those not hastily cast them away because written in the style of one "having authority;" but let them ponder and compare seriously, and devoutly, before they "reject the counsel of God against themselves."

I will close with a syllogism. 1. The Gospel teaches that baptism can be valid only by burial in the water, and that repentance and faith are its antecedents; and this I have proved. 2. You maintain that baptism by sprinkling is efficient and scriptural, and that repentance and faith are its subsequents. 3. Therefore, the doctrine you advocate and the mode you

practiced, are in direct opposition to the teachings and practice of Christ and his apostles.

Hoping the truth may ultimately triumph in the hearts of multitudes who at present can see in it neither fitness nor beauty.

I remain very kindly your friend.  
C. H. BALSBAUGH.

### THE TRIUMPH OF LIFE.

Written on the death of Anna Reichard, of Ringgold's, Manor, Maryland, by C. H. BALSBAUGH.

'Twas on a calm autumnal morn, just as  
The blushing dawn is wedded unto day,  
That round the bed of One who smiling lay  
Upon the brink of Death's resistless stream,  
A group of mourners clustering stood, and  
kissed  
Her faded lips, and poured into her heart  
The balm that from the wounds of Jesus flows.  
A loving mother's heart in agony  
Poured forth her earnest, moving prayers to  
God,  
To stay her cherished darling on the earth;  
A weeping father bent his knees to plead  
With Heaven's High Judge to change the  
dread decree;  
Around her couch, and over her wasted form  
Sweet sisters hung, and brothers dear as life,  
As if with tears, and prayers, and quenchless  
love,  
To shield their treasure from the fatal dart.  
But ah! the Monarch of the Tomb had touched  
The purple fountain of her loving heart,  
And stamped his pallid ensign on her brow,  
The sympathizing healer's art, and tears  
And prayers of weeping friends could not  
avail.

Still higher rose the tide of death's dark flood,  
Aud o'er "the golden bowl," so soon to break,  
Its fearful, cold, and surging billows rolled  
But deep within life's wonderful domain  
The vital spark imbedded lay, and strove  
To keep at bay the unrelenting foe.  
Still grew the eye more dim, the voice more  
faint,  
More chill the breath, when, like a breeze that  
over  
The dying taper wings its way, her soul  
Was by the beam divine exhaled, the pulse  
Of life stood still, and, sweetly as the dawn  
Into the light and rosy morning fades,  
So, in the hands of waiting Angels, which

Around her dying couch their vigils kept,  
She breath'd herself away without a sigh.  
More closely round the bed the weepers drew,  
With cries that might an angel move to tears,  
While on a form of soulless clay they gazed.  
O Death! what havoc hast thou made, and with  
Thy blighting shadow cast around our home  
A pall of gloom, and with thy fatal word  
To wormwood turned our cup of fireside joy.  
Couldst thou not summon to thy cold embrace  
The weary, worn, and homesick saint, whose

sun

Of life was verging on the night of age,  
And leave our household flower to bloom awhile  
In all her loveliness beside our hearth?  
Be still, my aching heart, and kiss the rod  
That Mercy's hand upon thee lays for good,  
Our darling although dead, lives but the more.  
The radiant king of light and warmth can  
draw

The water-lily from its slimy bed,  
And its beauties to the eye of day unfold,  
The vernal flowers start from their lowly beds;  
To kiss the beans that paint their virgin lips;  
So, from the darkness of the lonely tomb,  
Shall spring to deathless beauty, life and bloom  
Our loved and lost, now crumbling into dust,  
And bathe in glory, uncreated Fount.  
The burial-clay lies thick upon the lips  
We kissed so oft, when yet transfused with  
life;

No more our hearts with joy shall swell to see  
Her angel-smile, and hear her lute-like voice  
But holy memories remain which thrill  
The soul with bliss akin to that above.  
A little while, and all that stood around  
That couch where Life the laurel won, shall pass  
The mystic veil that hangs o'er Jordan's waves,  
And hides the scenes of bliss from mortal sight.  
A few more weary days of sighs and tears,  
And then, with rapture such as Angels feel,  
We hope to meet our loved one in the skies,  
And range through glory's fadeless bower, and  
from

The Crystal Spring of Life forever drink.

Union Deposit, Dauphin co., Pa.

### FAITH UNCONQUERABLE--THE LADY AND THE ROBBER.

In a large, lone house, situated in the South of England, there once lived a lady and her two maid-servants. They were far away from any human habitations, but they seem to have felt no fear, and to

have dwelt there peacefully and happily. It was the lady's custom to go round the house with her maids every evening, to see that all the windows and doors were properly secured. One night she had accompanied them as usual, and ascertained that all was safe. They left her in the passage, close to her room, and then went to their own, which was quite at the other side of the house. As the lady opened her door, she distinctly saw a man underneath her bed. What could she do? Her servants were far away, and could not hear if she screamed for help; and even if they had come to her assistance, those three weak women were no match for a desperate house-breaker. How then did she act? She trusted in God. Quietly she closed the door, and locked it on the inside, which she was always in the habit of doing. She then leisurely brushed her hair, and, putting on her dressing-gown, she took her Bible and sat down and read. She read aloud, and chose a chapter which had peculiar reference to God's watchfulness over us and constant care of us by night and by day. When it was finished, she knelt and prayed at great length, still uttering her words aloud, especially commanding herself and servants to God's protection, and dwelling upon their utter helplessness and dependence upon him to preserve her from all dangers. At last she arose from her knees, put out her candle, and lay down in bed; but she did not sleep. After a few minutes had elapsed, she was conscious the man was standing by her bedside. He addressed her, and begged her not to be alarmed.

"I came here," said he, "to rob you, but after the words you have read, and the prayer you have uttered, no power on earth could induce me to hurt you, or to touch a thing in your house. But you must remain perfectly quiet, and not attempt to interfere with me. I shall now give a signal to my companions, which they will understand, and then they will go away, and you may sleep in peace, for I give you my solemn word that no one shall harm you, and not the smallest thing belonging to you shall be disturbed." He then went to the window, opened it, and whistled softly. Returning to the lady's side, [who had not spoken or moved,] he said: "Now I am going. Your prayer has been heard, and no disaster will befall you." He left the room, and soon all was quiet, and the lady fell asleep, still upheld by that calm and beautiful faith and trust. When the morning dawned, and she awoke, we may feel sure that she poured out her thanksgivings and praises to Him who had "defended" her under "His wings," and "kept" her "safe under His feathers," so that she was not afraid of any terror by night. The man proved true to his word, and not a thing in the house had been taken. Oh! shall we not hope that this heart was changed from that day forth, and that he forsook his evil courses, and cried to that Savior "who came to seek and to save that which was lost," and, even on the cross, did not reject the penitent thief? From this true story let us learn to put our whole trust and confidence in God. This lady's

courage was indeed wonderful; but "the Lord was her defense upon her right hand," and with him all things are possible."—Monthly Paeket for October.

We have received an extract from a letter fully corroborating the remarkable anecdote of "The Lady and the Robber," in our October number, and adding some facts that enhanced the wonder and mercy of her escape. We quote the words of the letter: "In the first place, the robber told her if she had given the slightest alarm or token of resistance, he was fully determined to murder her; so that it really was God's good guidance that told her to follow the course she did. Then, before he went away, he said: 'I never heard such words before; must have the book you read out of,' and carried off her Bible, willingly enough given, you may be sure. This happened many years ago, and only comparatively recently did the lady hear any more of him. She was attending a religious meeting in Yorkshire, where, after several noted clergymen and others had spoken, a man arose, stating that he was employed as one of the book-hawkers of the society, and told the story of the midnight adventure, as a testimony to the wonderful power of the Word of God. He concluded with: 'I was that man. The lady arose from her seat in the hall, and said quietly: 'It is all quite true; I was the lady,' and sat down again."—Monthly Paeket, for December.

For the Gospel Visitor.

### I AM NOT PROUD.

I am not proud, saith the religious woman, since I have experienced a change of heart, I can wear the finest dress to meeting and sit down by the side of the poorest-clad sister that comes to meeting, and feel more humble than she. But if you are so humble, my dear, saith her husband, why will not one yard of lace do as well for a border to your cap, as three? then your humility would enable you to do some good with the surplus.

I am not proud, saith the christian man, I wear the same kind of clothes that I did when I came into the church. I see no need of changing the cut or shape of dress. I am sure there is no religion in dress. That may be true, my dear brother, but there is perhaps another reason why you will not make a change in your outward appearance. If you did, you could not pass among the world as a man of the world; you would have to be a little more careful how, and what you speak, how you buy and sell. Though there be no religion in dress, there is a certain outward costume or appearance, that demands of the possessor thereof, chastity of speech, modesty in manners, and fairness in dealing; if at any time, any point is overstept, reproach and rebuke follows on your head; your feelings are hurt, you cannot bear it, it causes a feeling of revenge in your breast. And why? because you are proud and highminded. But if you were really humble and meek, any thing that would cross your nature, would make you more humble, mild and gentle.

I am not proud, saith the young preacher. But why, brother, don't you exercise at meeting when you are requested, and urged upon to speak a little? O, well say you, I am so poor and awkward, it is of no use; I have nothing to say. But I tell you, my brother, you are too proud and highminded else you would exercise. Let me ask you if you knew that you could speak like A. B. or cause the people to pay attention like C. D., woud not you gladly get up to talk an hour or two. I know you would. I am often discongraged to rise in meeting saith another, because many times when I think I have something to say, it is taken from me and I must sit down in disappointment. Brother, you are too prond, else you would praise the Lord in poverty as well as in riches.

I am not proud saith the Old Veteran of the cross, I care not what man may say about me, whether I am praised or reproached, whether I can speak much or little in public, for it is the Lord that worketh "to will and to do." But why did you feel so bad when a young brother did better than you, or some foreign brother arrests the attention of the congregation more than you can do? because, my brother, you are proud, and like Cain cannot bear that your brother's offering is more acceptable than yours.

That brother will most always get up first and use up the time that his younger helper may not have a chance to bring out his talents which are superior: or, if he doth let him speak first, he must get up to mend and try to out-do

him at last, to magnify his superior office; but he is mistaken, he magnifies himself, he is proud.

There is a person coming regularly to meeting, he loves the church, he would long ago have come to the obedience of the truth, he would have joined in with the disciples of Jesus, but alas! he sees so many mistakes, so many things wrong among them, that he can not come. Pride hinders him, because he thinks himself better, or he is afraid to suffer reproach on their accounts. But here is one that is truly humble, he would have joined long ago, but he thinks himself so sinful, so poor that he is afraid he will not be able to hold out, he will make missteps and blunders after he is received into the church, and that would make him ashamed. Humble one, I say, you are too proud, else you would depend on him who hath said "I will be mighty in the weak." I have met with persons who have said they would like to belong to the Dunkard church for they believe them to be the nearest the Gospel of any, but they have some things among them for which there is no Word, and to have more than is required is as bad as not to have enough. It is pride, that detains them, thinking that they understand every thing in Scripture that pertains to man's observance. Yea, many times preachers of high standing have been puzzled, and a few have stepped out because they thought to understand the scriptures well, so that in their speech they boasted they would teach nothing but what they could bring a "Thus saith the Lord" for it and

lo they failed in that, their pride was effected, their character as a gospel preacher debased, therefore they would denounce some of the doctrines and practices of the church.

But how can a man be qualified to judge of the customs, laws, and regulations of a land, kingdom or state without ever having been there?

So teachers may be able to teach, and successfully, too, and yet a child sometimes may teach him something.

I have penned the above, merely as a preliminary step to some thoughts and ideas that have passed, and that do pass through my mind from time to time, when walking behind the plough, or lying upon my bed at night, which I would like to pen down and give them for publication in the G. V. so that they may benefit others as they have benefitted me.

Though my manner of writing is that of an uneducated person, yet that will not make it unacceptable to the G. V., since the majority of its readers are like myself, uneducated. And what hath stirred me the more to write for the G. V. is that its readers complain that the common writers have been crowded out of its columns; and the fear is, that erroneous ideas clothed in a fine garb may be propagated, the common writer being afraid to attack them. Knowing that no brother wishes to propagate error but truth I fear none, for "perfect love casteth out fear." I shall earnestly contend for the faith once delivered to the saints, and practiced by the brethren, though some

of the brethren did discontinue taking the G. V. under the pretence (if I may say so) that there is too much contention in its columns, tred, and dissimulation have forgetting that every speaking brother contends more or less every power is crushing the union of our time he addresses a congregation. deemed souls will be taken captive by that lamentable seducer, the prince of darkness. Variance, has already their confederacy. The truth of this And why should we not contend sad fact, I presume is readily before the truth—to subdue and eradicate error, since the farmer and husbandman is contending continually with plow and harrow to subdue obnoxious weeds and plants, and to make the earth mellow and loose, we are prone to many errors, and for the better growth of that inclined to cease our efforts for which is useful and good?

So then my brother writers, if I at any time cross your ideas by an error, do not shun me; if you take an error from me, if even by amputation I lose nothing, self only suffers a little pain, that is all, and if you take all my errors from me, holy calling? Heaven's response I lose nothing, I shall be paid not for errors, but truth. In fact I speak and write for another person. He is to have all the praise.

But a reasonable question now presents itself, is this right? Should we not rather use our endeavors to create christian union and to promote it in every possible way, instead of retiring from our holy calling? Heaven's response is, and that with emphatic fervor, "Watch and pray." "Endure hardness as a good soldier of Jesus Christ."

My first essay shall be, What is the first thing requisite or necessary to become a member of the church or kingdom of Christ?

Your brother in the bonds of the Gospel.

F. P. L.

Milford, Ind.

For the Visitor.

### RELIGIOUS MUSINGS ON CHRISTMAS DAY.

When we contemplate on the general condition and practice of religion in the world, and compare it with a correct scriptural view, we cannot escape the conclusion that perilous times are hanging over us, and eventually, many re-

deemed souls will be taken captive by that lamentable seducer, the prince of darkness. Variance, has already their confederacy. The truth of this And why should we not contend sad fact, I presume is readily before the truth—to subdue and eradicate error, since the farmer and husbandman is contending continually with plow and harrow to subdue obnoxious weeds and plants, and to make the earth mellow and loose, we are prone to many errors, and for the better growth of that inclined to cease our efforts for which is useful and good?

usefulness in despair of success.

But a reasonable question now presents itself, is this right? Should we not rather use our endeavors to create christian union and to promote it in every possible way, instead of retiring from our holy calling? Heaven's response is, and that with emphatic fervor, "Watch and pray." "Endure hardness as a good soldier of Jesus Christ."

Be it so, is the reply of many believers. But what can I do to promote that economy? I have no office to serve, I am only as a private member: Were I a deacon or a minister, I might have some influence on others, but as I am, I may as well stay at home, for some others do the same. Ministers will say, what can I do? Though I can preach, and often labor hard to preach, it seems useless, because men turn deaf ears to my entreaties, and forsake the assemblies. Dear brethren, priests and ministers, it bears on my mind to invite you to pause with me, to think what we are doing, before we conclude in despair to labor no more. Dearly beloved, you will agree that all our deeds, whether

moral or religious have a tendency to effect some change on whatever the deed is performed, and if the deed is right, the effect will be good, but if the act is wrong, the result will be injurious. Therefore, for this important reason, it becomes us to know what we do, and do what we know. Perhaps it may not occur to our mind that, whilst we have very high regard for the truth, for our Redeemer, and for the welfare of mankind, we often can be the very instruments by and through which Satan works out his malicious design. This is a weighty expression, and may surprise many, yet it will not offend any, when the nature of the fact is once understood and considered. For an illustration we will quote the following. "From that time forth began Jesus to shew unto his disciples" how that he must go unto Jerusalem and suffer many things of the elders and chief priests, and scribes, and be killed, and be raised again the third day. Then Peter (having an affectionate regard for his Lord and Master, believing he was the Christ, the Son of the living God, out of sympathy and love,) took him, and began to rebuke him, saying, "Be it far from thee, Lord; this shall not be unto thee." Who of us would not like Peter, use our utmost endeavors to relieve one from such violent sufferings, who was so able ever to instruct and comfort us; so very kind and dear to our souls as Jesus was? And who in our common sympathies would once for a moment find fault with Peter? "But he turned and said unto Peter, get thee behind me Satan, thou art an offence unto me: for thou savorest not the things

that be of God, but those that be of men." Matt. 16: 21—23. The disciples understood not why it was, that their Lord and Master must suffer and die, and be raised the third day. Hence they were very sorrowful. Peter's misconduct, (which the Lord rebuked) consisted not in his sorrowfulness, for his Lord, but in being instrumental in Satan's attempt to overcome the Savior. Never is Satan better prepared and more likely to accomplish his designs, than when he can perform his deeds through the servants of God. All his artful attempts to overcome the Savior prior to this time were defeated. Still he was not satisfied yet; he now makes use of the strongest means. The Savior seemed to be in a strait about his baptism of suffering, for he said, "How am I straitened until it be accomplished." Satan knowing this, through Peter's tenderness and sympathy to him, said thus: "This shall not be unto thee," which as before stated, does not seem unjust, yet had not Christ resisted it, atonement for sin never could have been made, because, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day." Thanks and glory to the most high God for the Redeemer's firm reproof of, and eventual triumph against Satan. And now let us unite our efforts to improve by the teaching of his bright example set before us. Though Satan was completely baffled by our Savior, he nevertheless continues his artful snares, and alas! alas! as we have observed, in these latter days, he has taken by his snares hosts of ruined victims to his eternal cap-

tivity. We have now passed through a considerable scope of thoughts since our invitation to pause, to know what we are doing. Have we learned anything by our observations? Yes, we have discovered great danger in preferring our own choice to that sure word of prophecy. We have seen that in our deepest affections, and kindest regards, our religious devotion will only receive the rebukes of an offended Jesus, save it is in accordance with, "Thus it is written." Christian courtesy does not favor the idea that the christian's misconstructions will always constitute him the servant of Satan, for Paul said, "When I would do good, evil is present with me." However, it is not unkind to say, that if our errors are indulged in, the effects of them will have the strongest tendency to promote Satan's influence to lead others astray. In conclusion, I will only give you a few out of the many instances, and then submit them all to your sincere and prayerful consideration. First, of neglecting to attend meetings. When this is the case, coldness is the cause. Satan tells us our preachers are so cold, so formal, 'tis such a bad day, so far to go, and the roads are so bad, I believe I'll stay at home, for it don't do any good to go so often. Now let us look at the result. Ministers feel slighted, our example becomes popular, assemblies are deserted, faith is shipwrecked, and the angelic hosts are provoked to mourn at our utmost folly, and the loss of souls. Second, of ministers and others indulging in the fashions of the world. When this is the case, carnal sympathy is the cause. We

are led to reason thus: when we were young, we too enjoyed the fashions and pleasures of those times, and it is not unreasonable and wrong for our children in their youth to have the same privilege that we had. We think it is wrong to be so hard down on them, for that just makes them sulky. We say let them have and wear what they want, and then when they once see their error, they will make a right change. I have witnessed such apologies. Now in what connection does this stand with, "thus it is written:" But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitfulness of lust. "Bring up a child in the way he should go, and when he gets old he will not depart from it." "Ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." "Having them in subjection with all gravity;" "for if a man know not how to rule his own house, how can he take care of the church of God?" Christian brethren, let us ponder on these things, and treasure them up in our hearts. The weight of conduct and example is never balanced by precept. "Not all that say Lord, Lord, will enter into the kingdom of heaven, but they that do the will of my Father which is in heaven." That we all might learn to know and do his will, to secure our happiness beyond this world, through the grace of God, is the ardent prayer of your well-wishing brother in the Lord. Amen.

M. H. of Va.

For the Visitor.

**REMARKS ON REV. 20: 15.**

"And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15.

Dear brethren, Eds. of the Gospel Visitor: It is out of love to the truth and my fellow mortals that I for the first time attempt to contribute something to the columns of the Gospel Visitor. Are our names written in the book of life? This is a very important question, and seems to invite the particular attention of every soul. For awful indeed will be our condition if we are so unfortunate as to not be found written therein in that day. For all who were not found written therein were cast into the lake of fire. Dear reader, are you converted, are you living in obedience to the commands of your Savior? If so, happy are ye, if not, your condition is a deplorable one. For unless you repent of your sins, believe and obey the Gospel, you have no assurance that your name is written in the book of life. Did you ever consider your great danger as a sinner before God, your constant exposure to the flames of unquenchable fire? God is angry with the wicked every day. The wicked shall be turned into hell, Ps. 9: 17. Both soul and body shall be cast into that lake of everlasting fire prepared not for man, but for the devil and his angels, Matt. 25: 14. There to be tormented day and night forever and ever, Rev. 20: 10. O! awful will be the doom of the ungodly.

But dear reader, if you are a follower of the meek and lowly Jesus, you have an assurance that your

name is registered on high; the very thought of which creates in us a holy degree of inexpressible joy and gratitude. "For blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. Rev. 22: 14. By reference to Rev. the twenty-first chapter, and the last verse, we learn that only those whose names are found written in the Lamb's book of life shall be admitted there. Refreshing thought to the faithful disciple, who loves his divine Master! Well may the Savior have told his disciples to rejoice in view of this fact, when the seventy returned and with joy told the Master that even the devils were subject unto them. He for their encouragement and consolation said unto them, "notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven, Luke 10: 20. If the disciples were commanded to rejoice because their names were written in heaven, may we not also rejoice for the same reason? Dear brethren and sisters, let each of us try to live in the faithful discharge of our respective duties which we owe to God, for he that continueth faithful unto the end shall be saved." He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Rev. 3: 5.

And we shall have admission into that holy and happy place which God hath prepared for all them that love him, and wait for

his appearing. Which city John so written, "Be not hasty in thy spirit beautifully describes in the two to be angry: for anger resteth in last chapters of Revelation. He the bosom of fools." says, I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Rev. 21: 2—4. And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. Rev. 22: 3, 4.

Now brethren and sisters, these are glorious promises made to us. O that God may keep us faithful till death, and then bring us to inherit eternal Life, is the prayer of your unworthy brother.

J. A. R.

Preston Co., Va.

For the Visitor.

### MULTUM IN PARVO.

"Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." Eccles. 7: 9.

For a fit of passion, walk out in the open air, and consider that it is

*For a fit of idleness,* pull of your coats and go to work. "Slothfulness casteth into a deep sleep; and an idle soul shall suffer." Prov. 19: 15.

*For a fit of ambition,* go into the grave-yard, and there see the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

*For a fit of repining,* look about for the halt and the blind, and visit the sick and the afflicted, and the deranged, and they will make you ashamed of complaining of your light afflictions.

*For a fit of despondency,* look on the good things which God has given you in this world, and at those which He has promised to his followers in the next. He who goes into his garden to look for cob-webs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom.

*For all fits of doubt, perplexity and fear,* the following is a radical cure, which may be relied on, for it comes from the Great Physician: "Cast thy burden upon the Lord, and he will sustain thee." Psalm 4: 22.

We have need of watchfulness in every circumstance in life. When we are alone we have our thoughts to watch; in the family our temper; in company our tongue.

The spirit of the Gospel directs us to submit ourselves, to give way to one another, to be abased and prefer others; the strong to take

the weak by the hand, and all to out to labor for the Lord, with seven imitate the Lord Jesus, the holy euty-five cents in his pocket, and a pattern, who was meek and lowly change of clothing in a little bunt in heart, and stooped to wash the dle under his arm. Once a year, feet even of his disciples.

One of the best evidences of friendship that an individual can display to one another, is telling him gently of a fault. If any other can exceed it, it is listening to such a disclosure with gratitude, and amending the error. A little water timely applied will put out a fire, which blown up would burn a city. Behold what a great matter a little fire kindleth.

Honest industry tends to the health, wealth, innocence, and happiness of man. The parent who would train up a child in the way he should go, should go the way he would train the child in.

Where there is no wood, the fire goeth out; and where there is no tattler the strife ceaseth.

Let not the sun go down upon your wrath. Be ye temperate in all things.

Let brotherly love continue.

Dear Editors—if you think this worth publishing do so.

Juniata.

Walnut, Pa.

For the Visitor.

#### EXTRACT FROM A LETTER.

Philadelphia, Dec. 17, 1860.

"How I wished Minerva was here with me yesterday and several Sundays past..

I have been listening with much pleasure and profit, to a missionary, who is preaching in the "National Hall," three times every Sunday. His name is Edwin Burnham. Twenty-five years ago he started

he sees his family. He is a man of peculiar talent, and an humble looking man; he gives the people here his views of the word of the Lord, and particularly the "prophecies" yet unfulfilled. Oh S., if you could hear him speak of the "Savior's coming, of the lovely "Millennial time, of the descent of the "New Jerusalem," you would shout for joy. "All things" he says will be made new! What a feast it is to my soul to hear and read those glorious truths.

Tell Minerva he spoke of the great battle to be fought in the time of the end, spoken of by Daniel the prophet, (and other prophets) and he said that would be the time, when the "winepress would be the trodden without the city, the blood of which would reach even to the horse bridles, by the space of a thousand and six-hundred furlongs;"—such a stream of blood, he said, no history ever recorded, and never would, until the "harvest of the earth is ripe,"—when "her grapes are fully ripe." How encouraging he spoke yesterday to the meek and humble; he said worldly men often asked him, why he preached on those subjects, and believed so different from other professors—he could not help knowing he would be unpopular; he looked upward to the heavens, he folded his arms across his breast, and said, "Welcomme unpopularity, my Master was the same, the apostles too, and all who have trod in

their steps, down to this day, but bless his Holy name, if I am faithful when the New Jerusalem descends in all its heavenly glory, I shall not think of my present unpopularity!"

"My sheet is nearly full, my pen worn out and it is drawing toward night, so I close. How lonely do I feel, how I miss my father, but we are all going home,

"Where the tears and sighs, which here were giv'n,  
Are exchanged for the gladsome songs of Heav'n."

O, that beautiful Home!

MARY.

Dear Sister.

Let me reply in a selection on these subjects from Cowper's best Poetry.

"Come then, and added to thy many crowns Receive yet one, more radiant than the rest, Due to thy last, thy most effectual work, Thy word fulfill'd, the conquest of a World."

S.

## Querries.

### 1. EXPLANATION OF 1 COR. 15: 56.

Dear Editors: Please give an explanation of 1 Cor. 15: 56.

Answer.—The text referred to reads thus: "The sting of death is sin; and the strength of sin is the law." It is because of sin that men die. A sting is a weapon with which some animals are armed by nature for their defense and use. This sting inflames the flesh, produces pain, and in some instances, proves fatal to life. Now death uses sin as the weapon for carrying on his work of destruction. It is a very sore and cruel sting. It pierces the spirit as well as the body, inflicting a deadly wound on

the whole man, and thus men die because of the sting of death, which is sin.

*The strength of sin is the law.* The law develops or brings sin out so that its true character and extent may be known. Paul says, "I had not known sin, but by the law: for I had not lust, except the law had said, thou shalt not covet," Rom. 7: 7. "As a rapidly flowing stream rolls calmly on, so long as no object checks it, but foams and roars when met by any obstruction, just so calmly does the sinful element hold its course through the man so long as he does not stem it; but if he would realize the Divine commandment, he begins to feel the might of the element, of whose dominion he had as yet not dreamed." The penalties of God's law being threatened against the transgressors of that law because of their sin, and the law binding and condemning sin, and apportioning the punishment which it is to receive, it may justly be said, *the strength of sin is the law.*

### 2. EXPLANATION OF LUKE 16: 9.

Dear Editors: Will you please give us an explanation of Luke 16: 9?

Answer.—The passage referred to, reads as follows: "And I say unto you, make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations." By *mammon* we understand wealth. And the import of the Savior's exhortation contained in the text, seems to be this: He directs those to whom he spoke, to use their wealth in such a way as to make people their friends and the friends of Christian-

ity. By being kind to the poor, and by showing that our religion inclines us to sympathize with them in their wants and troubles, and to assist them, we recommend our Christianity to them in a manner that will not be likely to fail to impress them with its reality and worth. There are many ways in which we can befriend the poor with our wealth, and thus be likely to draw them to the Lord. We may supply their temporal wants by giving them food and clothing, and by helping them in their business. The poor sometimes may not have clothing to go to church, and their children to go to Sabbath school, and by furnishing them with clothing, we may be the means of putting them under the means of grace, which may bring about their conversion, and then they will be our friends and the friends of the Lord. We may with our money purchase a Bible, or religious book for the poor, and in this way they may be brought to a saving knowledge of the truth, and then they will become our friends. We are to understand that the persons that we are to make our friends, are to be made the friends of the Lord too; that is, they are to become Christians. The wealth of their Christian friends being a link in the chain of causes, which brought them to Christ, to seek Christianity. Then when those who have been helped to the Lord by the judicious use of the wealth of the members of the church die, they will go into everlasting habitations. And if those who have helped them, are prepared to enter into the same habitations, the former will receive these latter, and

recognize them as their benefactors. Such a recognition will not detract from the Savior's merits and honor, for it was his grace which led his people to do all that they did. It has been said that "Heaven is, as it were, the estate of the poor, out of which they can bequeath legacies to their benefactors."

As an illustration of the practical idea we conceive to be taught in the text of scripture under consideration, we shall give a dream that one of our exemplary and liberal brethren had. He dreamed that he died, and after death went to judgment, and was weighed in the balance, but the scale in which he was, proved to be too light. In this unpleasant condition, he saw a man coming to him with a loaf of bread. This man the brother recognized as one whom he had befriended on earth, and made his friend with his "unrighteous mammon" or wealth, by helping him to bread, and other necessary comforts of life. This man put his loaf of bread into the scale in which the brother was, and which had been too light. This side of the balance now preponderated, and the brother was heavy enough.

### 3. THE PARABLE OF THE WHEAT AND TARES, MATT. 13 : 24—31.

Dear Brethren: Will you please give an explanation of the 13th ch. of Matthew concerning the tares, and also of John 20 : 23, on the remission of sins?

A. H.

Answer.—The parable of the wheat and tares is thus given by the Savior: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but

while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, nay; lest while we gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." The disciples ask for an explanation, and he gives the following: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

As our Lord gave his disciples a precise explanation of this parable

in his words which we have quoted, there seems to be but little, if any thing which requires further explanation. But as the explanation which the Savior himself gave, has not always been noticed with proper attention, views have been taken of some few points in the parable which do not seem to be correct. The field has sometimes been used as a representation of the church. But our Lord plainly says, "*The field is the world.*" When the Savior said to his disciples, "Go ye into all the world, and preach the gospel to every creature," then did he take the preparatory step to "sow good seed in his field. We are told that the good seed are "*the children of the kingdom.*" The Savior designed to sow the world with his own people, or disciples, and these are really good, possessing the characters which the word and Spirit of God produce in them.

Now as the husbandman sowed *good seed* in his field, so Christ placed his humble followers in the world, and spreads them over it, as the 'salt of the earth' and the "light of the world." And as the husbandman found tares mixed with his wheat, so Christ finds evil persons who profess to be "*children of the kingdom,*" and appear in the midst of "the world" as such, but who in reality are "*the children of the evil one.*" We do not understand the tares to represent unholy persons in the true church of Christ, but members of societies which claim to be the church of Christ, but are not. There have been from the beginning, in the true church, unfaithful persons. But there have likewise been from a very early age in the Christian dispensation, persons who have left the true

church and formed organizations not according to the principles and practices of the gospel, but "of the evil one." And the members of such organizations are "the children of the evil one," and the tares of the parable. We must distinguish between a false church and a false member of the true church. The tares we think represent the former, and not the latter—those who have perverted the gospel truth, and adulterated Christianity.

The parable of the tares and wheat is designed to show that there are unchristian churches in the world as well as the true church. The parable of the drag net is designed to show that there are bad persons as well as good in the true church.

For the tare is unquestionably a plant, which in its first growth and developement, bears a very strong and marked resemblance to wheat in the same stage of growth. So much, indeed, is this the case, that it needs a very practiced eye to discover some minute features which indicate the different classes to which these plants belong, according to botanists.

*"The servants"* are the angels of God, who possess the capacity to look over the field at a glance, and being faithful themselves, they are exceedingly jealous for the honor of Christ. And when they understand that the tares are the work of the enemy, they ask to know whether they should not go and at once destroy the noxious crop. But Christ restrains their holy ardor. He will not for wise and good purposes, allow them to go forth at once and destroy those unchristian organiza-

tions; but the time will come when he will send them forth to clear out of the field every root of bitterness, and destroy every noxious weed. "For the mystery of iniquity doth already work; only he who now letteth, will let, until he is taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2 : 7, 8.

If this parable would have been properly understood, and the lesson taught the angels acted out, the church of Rome, and other organizations, would never have persecuted unto death the "heretics" as they have done where they have possessed the power.

#### 4. EXPLANATION OF JOHN 20 : 23.

This text reads as follows: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." This seems to imply, 1. That the disciples were to preach with authority the means of pardon, and as far as their agency was necessary to bring about that pardon, that agency was to be used. The ordinary and declared conditions upon which the sinner received remission of sins, required him to be baptized, Acts 2 : 38. But baptism was performed by the disciples; and they performing an action connected with the remission of sins, that remission was attributed to them as agents although the remitting power really existed in Christ. The meaning in other words is this: Whosoever receives the means for the remission of sins, as those means are preached and administered by you, acting

under my authority, his sins are remitted; and because you will have been instrumental in the work of remission, you may be said to have done the work. And whosoever will not receive the means of remission which you offer, his sins will be retained, you will leave his sins upon him, for you cannot remit them if he rejects the means through which my pardon is communicated; and 2, The words may imply the exercise of authority by the church in binding and loosing members. That is, of excluding them from, and of receiving them again into the church.

## *Correspondence.*

### For the Gospel Visitor.

Dear and much respected Brethren in the Lord. As many of my Brethren in the East, requested me to write to them and as I have forgotten many names and addresses, I concluded to inform them through the Gospel Visitor, of the outlines of my journey.

I left home by appointment of our church, the 9th of October 1860, for the purpose of soliciting donations for our brethren, sisters, and our neighbors who are rendered destitute of the necessities of life in consequence of the unprecedented long drouth that prevailed in Kansas during 1860.

My first field of mission was Illinois where I visited various churches; from there to Indiana, and from there to Ohio, and thence to Pennsylvania, where I visited several churches, as far east as Philadelphia. From this latter State I

started for home by way of Pittsburgh and St. Louis, and arrived home in the morning of the 30th of December in good health, for which blessing I feel grateful to the Lord for his kindness and mercy manifested to me during my long and dangerous journey. Since I am again permitted to mingle in my family circle, and among my dear brethren and friends in this part of God's moral vineyard, my mind frequently runs back and feels grateful to my brethren with whom I had the pleasure to converse whilst among them. And I also feel very thankful for the kindness, love, and sympathy that was manifested towards me, and for the relief of the destitute in Kansas.

While on my journey many brethren asked me what success I had. Then I could give no definite answer.

But I can now inform them the brethren contributed very liberally, and that too far beyond our anticipations.

I would say in conclusion to my brethren if it is the Lord's will, that we should never meet this side of the judgment seat, may we so live by the grace of God that our troubles will be no more felt, is the sincere wish of your weak brother in the Lord,

ABRAHAM ROTHROCK.

To br. Jacob Ulrich, &c.  
Columbiana O., Feb. 12, 1861.

Beloved Brethren:

When I sent you the (sixth) remittance of Fifty Dollars under date of January 25, there was only fifteen Cents left in my hands of your Relief funds, and I thought at first, I would send

them along at that time. But no, said my second thought, I will keep it as the mustard seed, and wait further increase for your Relief. And behold how wonderful! in ten days this little seed has increased 1500 fold. O let us thank God, and take courage; He will not forsake those that put their trust in him.

On the sixth inst. a letter came to hand with 216 Dollars and 74 Cents for Kansas Relief. At first I understood from the accompanying letter, that I should divide between the brethren and the General Relief Committee, and so I sent you that same day only One Hundred Dollars, which I hope are, ere this reaches you, safely in your hands. Concerning the balance I concluded to counsel the brethren at our last meeting, (10 inst,) but unfortunately had forgotten to take along the letter. But this morning I read the letter again in the presence of two brethren and taking the whole together we understood that we should entrust the whole to you.

And as there has come in some more besides we send you One Hundred and Fifty Dollars (150,00) and shall gladly send again, and continue to send, so long as the charity of friends and brethren will enable us, under the blessing of God, and may this blessing accompany our remittances, and your endeavors to distribute them. Brethren, a high and important trust is committed to your hands, and it will require much wisdom, and much labor of love, and above all much prayer, to enable you to discharge your duties fully.

I give you an extract of the letter from the brethren in Tuscarawas County Ohio, who have collected as you have seen above the sum of \$216,74.

Yours in the fellowship of the Gospel.

HENRY KURTZ.

#### Extract of a Letter to the Editors.

Brethren, our church was brought again to the sense of our duty by reading the January No. of the Visitor and brethren have gone through their neighborhoods for collecting money for the suffering poor in Kansas. They succeeded in collecting the sum of Two Hundred and sixteen Dollars and seventy four cents. This money we wish you to send to the suffering poor in Kansas, not to members of our church alone, but to all that are within reach and needing support. Inasmuch a great part of this money was collected of other christian denominations designed for the poor in general, the liberal neighbors and kind friends desire a full statement in the Visitor, when the money is sent, and to whom it is sent for distribution.

And it is also requested that the brother or brethren in Kansas, after having received the money shall write to the Editors of the Gospel Visitor, stating the receipt and application of the same, which we would also like to see in the Visitor. It is also desired by the friendly givers that a statement be given how much each brother has collected of the above amount.

By order of the church.  
GEORGE HELMAN.

### ACTUAL STARVATION IN KANSAS.

From a letter of br. JACOB ULRICH dated Jan. 21. "I hear that a few days since a woman and three children had to suffer death for the want of bread, some forty miles from here (Lawrence) South on the Pottowatomic Creek, and from the source it came, I fear it is true. The church meets frequently and makes all the arrangements possible for relieving the most distressed, &c." Comment is unnecessary; only let us reflect how long it is till harvest, and that the famishing must have not only bread, but seed too, or they will have no harvest. May the example of those who have already given liberally, rouse others to the discharge of their duty!!

### Contributions FOR THE SUFFERING IN KANSAS.

Reported in last No. (February)	\$275,90
From br. Jacob, Jonathan and Adam Kurtz, Wooster, O.	12,50
" br J. Leckron, Licking county, O.	2,34
" friend Adam Haffner, Columbiana county, O. and the society he is connected with	8,41
" friend John Laipple, near Columbiana	1,00
" br John Roberts, Muskingum co. O.	2,00
" H D Davy, Delaware county, O.	6,00
" Noah Longenecker, Columbiana, O.	1,00
Tuscarawas church, Ohio was further collected	
by br. Henry Bender	\$70,00
" J K L Swihart	54,18
" G V Kuller	35,00
" Peter Kuller	34,25
" John Yutsey	23,31
altogether	216,74
" Chippaway church, Wayne co. O. by elder J. Kurtz	30,00
" br John Bernhart, Woodford co. Ill.	6,00
" G. Grove, Columbiana, O. additional	5,60
	567,49
Of our remittances to Jacob Ulrich was reported in our last	\$250,00
New Remittances, January 25—	
50,00. Feb. 6=100,00. and	
Feb. 12=150,00. in all	300,00
	550,00
leaving in our hands	17,49

"We inform you that our district, Middle Creek congregation, Somerset county, Pa. has sent December 24, 1860 \$28,50 for the relief of the distressed brethren in Kansas.

JACOB S. HAUGER,  
JACOB. D. MILLER,  
EDWARD S. MILLER."

### FOR THE OREGON MISSION.

Reported in the January No. \$130,10. Balance for Garber's Relief in our hands transferred to this fund by his direction. (See Dec. and last No.) 10,00. From Jacob Longenecker, Bedford co. Pa. 3,75. John Bowman, Wabash co. Inda. 8,00. Jonathan Wyland from Rock run church near Goshen, Inda. 24,50.

176,35

Should any one not find his name or donation noted here; let him notify us immediately. It might be possible for us to overlook, and also for a letter to get lost by mail. Br. Jacob Miller of South Bend, Inda. informs us that they will have about \$40 for the Oregon Mission. Among those who have been recommended for this Oregon Mission, we have yet to mention Br. JOHN METZGER of Indiana and Br. SAMUEL GARBER of Illinois. Beside other qualifications it is desirable that those sent should be able to exercise in both, the English as well as the German languages.

So say

MANY.

### Another Extract from Kansas dated January 24.

I again feel rejoiced on the receipt of your remittance of Jan. 10, seeing that our beloved brethren are yet mindful of us both spiritually and temporally. It caused our hearts to rejoice to read such encouraging admonitions from our elder brethren, and to be comforted in our minds with that spiritual food, which famine cannot reach, and no drought can take away.—Greeting you in the spirit of brotherly love.

JACOB ULRICH.

# OBITUARIES.

Died in Rome district, Hancock county, Ohio brother JACOB SHEARER, July 5, 1860. He died in his 85th year. His consort died 24 years before him,) leaving at this time behind their 6 children yet living—3 sons and 2 daughters. — Funeral services by the subscriber. Text: 1 Cor. 15: 22. He was truly a father in Israel—Our loss is his great gain.

JOHN P. EBERSOLE.

Died in Little Swatara church, Berks county, Pa. December 21, last sister —— Markey, wife of brother David Markey, minister, of typhoid fever, aged 62 years, 8 months and 8 days. Funeral services by J. Z., J. H. and others.

Died in the Mississinaway church, Delaware county, Ind. after a long and protracted illness, January 1, 1861 HARRISON STUDEBAKER, son of Elder George W., and sister Elizabeth Studehaker, aged 2 years, 10 months and 3 days. Funeral services by John U. Studebaker from 1 Cor. 15: 50, 51.

Died in the same district December 18, 1860, JOHN WIDMEYER, son of Henry and Nancy Widmeyer, aged 1 year and about 3 months

Died in Bushcreek congregation, Frederie county, Md. July 4, 1860, brother STEPHEN PLAIN, in the 51st year of his age. His disease was dropsy, which he bare with Christian resignation until compelled to bid farewell to his interesting companion and eight children who mourn the loss of a kind husband and father; but we trust their loss is his eternal gain.

Here we give you the deaths of the children of brother and sister Stoneburner in Hocking or Fairfield county, Ohio.

JASPER STONEBURNER

Died July 26, 1860. Age 15 years, 10 months and 25 days.

ELIZABETH STONEBURNER

Died July 29. Age 6 years, 7 months and 3 days.

JOHN STONEBURNER

Died July 29. Age 12 years, 2 months and 18 days.

MAHALA STONEBURNER

Died August 3d. Age 8 years, 8 months and 18 days.

HIRAM STONEBUR&ER

Died August 13. Age 3 years, 9 months and 9 days. Died with the putrefied sore throat. Funeral service by J. Henricks on 1 Thess. 4: 13.

Died in the same district September 17, BENJAMIN RUTTER, son of brother and sister Rntr. Age 7 years, 6 months and 13 days. Funeral by J H on Romans 8 : 25.

Died in the same neighborhood October 12, 1860 JOHN H. BEERY aged 4 years, 9 months and 17 days, son of brother and sister Beery. Funeral service by J. Henricks on Mat. 18: 3.

Farewell, farewell, my parents dear,  
I am not dead, but sleeping here.  
Prepare for death, for die you must,  
And with your dear son sleep in dust.

Think parents dear by grief oppressed,  
That in the grave I did find rest;  
My spirit rests with God on high,  
There you may meet me by and hy.

Then, oh dear parents, do not weep;  
I am not dead, but here I sleep,  
Until the resurrection day,  
And with my Savior I do stay.

Died in Telpchaecon church, Berks county, Pa., December 27 last brother HENRY KLEIN, aged 82 years, 6 months and 16 days. He was living about 43 years as a widower, and left behind 2 living daughters. His house and barn were often used for meetings of worship, and the preaching of the Gospel, and he was universally beloved as a member and a citizen. At his funeral brother John Zng spoke from John 5: 28—30.

Died at his residence in Marshal county, Ill. October 4, (of Typhoid fever) STEPHEN U. WISE, aged 40 years, 1 month and 2 days. He left a loving wife and 5 small children to mourn his irreparable loss. Yet we mourn not as those that have no hope, for ere his mind was clouded by the delirium of fever, he expressed his willingness to die, and leave all for that better home, prepared for him by his Father in heaven.

“Mourn for the living, Mourn :

But weep not for the dead !

They heed your tears from whom is torn  
Their pattern and their head.”

Died in Green county, Pa. September 18, after a painful illness of two years, JOHN GRIM, aged 50 years. Throughout his afflictions he evinced a spirit of patience and resignation to the will of God, and died, as he had lived, reliant upon his Redeemer and his blessed promises.

“Let faith and hope to birth,  
In every heart arise,

That those who mourn his loss on earth  
May join him in the skies.”

Died near Columbiana, Ohio January 8, OLIVIA NOLD, daughter of Jacob and Catharine Nold, aged 18 years, 6 months.

Departed this life November 27, 1860 ANNA IDA, infant daughter of brother Daniel F. and Susanna GOOD, aged 2 years, 4 months and 8 days.

Is it true, sweet daughter, thou hast left us  
That thy sweet voice is still'd forever!

Why hast thou gone, Anna, and left us thus  
To weep to mourn as though hearts would  
sever?

But ah ! we know, (though hearts are pierc'd  
with grief,) That Jesus call'd and he can give relief.

He has call'd thee Anna and thou art blest;  
Thy spirit has gone to joy and rest.  
Farewell Ida, Jesus and thee in love  
Draw hearts till we are united above.

G.

Died in Benton county, Iowa August 30, 1860 SUSANNA FIKE, wife of Christian Fike, aged 62 years, 1 month and 27 days, and living with her husband 43 years, 11 months and 20 days and leaving behind a very sorrowful husband and 13 children. She was united to the River brethren, and died after much suffering

in strong faith and hope. Funeral sermon by Peter Farney from 1 Cor. 15: 55-57.

Died in Poplar Ridge church, Defiance county, O. January 7 last our much esteemed and beloved brother JOHN FLORY, a minister of the church, aged 50 years, 6 months and 2 days. Our church has sustained a serious loss in his death, as well as his family, but he embarked upon the boundless ocean of eternity with the fullest assurance of landing in the port of everlasting salvation. Funeral services by brother Jacob Brown, Jacob Lehman and the subscriber from 1 Pet. 1: 24, 25.

JOHN ARNOLD.

Died in Frederic county, Md. August 1, last sister SARAH ELLEN SLIFER, aged 17 years, and a few months. She had been a member of the church for several years, and died in the full triumph of faith. Funeral attended by br. Bear, Castle and the writer.

Died in the same section January 19, last sister CHARITY E. NICHOLS, wife of John Nichols, aged 35 years, 8 months and 24 days. Disease: Puerperal fever. She left a fond husband with 5 children, the youngest being only two weeks old, lamenting their loss. She had been a consistent member of the church for a number of years, and was resigned to go. Funeral services attended by brother Castle and the writer. Text Psalm 39: 4.

EMANUEL SLIFER.

Died in Westmoreland county, Pa. Dec. 14, 1860 sister ESTHER FUNK, wife of Christian Funk, formerly wife of Joseph Fulkerth, aged 60 years, 11 months and 3 days, leaving her second husband, 7 children and many kind friends to mourn their loss. Her death was occasioned by the dropsy of about 2½ years duration. The funeral occasion was improved by brother John Nicholson and others from John 11: 25.

Our mother has gone to the spirit land,  
And we trust she is free from all pain;  
United with the angelic band,  
Our loss is her endless gain.

Farewell, dearest mother, thou hast left us,  
Here thy loss we deeply feel;  
But 'twas God that has heretofore us,  
He can all our sorrows heal.

My dearest children, I have gone  
To dwell in endless bliss:  
I am free from pain and sickness now,  
I dwell where Jesus is.

Now you my children, faithful prove  
In serving Christ the Lord:  
Then you'll meet your mother soon  
To depart never more.

As the believer approaches the tomb, he finds a thousand lights glowing in its once dark abode; when he meets with death, he finds that the monster's sting has been removed, and he who was once the king of terrors has become the boatman of the Lord to bear his children across the dark and rapid river which divides us from our joyful inheritance.

JOHN NICHOLSON.

Died at Honey Lake, California, October 15, 1860 JOSEPH WARREN POOL, son of John

and Elizabeth Pool of Fulton county, Illinois, in the 24th year of his age. He went to California in the spring of 1858 trying to regain his health, and he had great hopes the first year, that the mild climate would restore his health. But alas! how vain are our hopes here below. His disease was consumption.

When blooming youth is snatch'd away  
By death's resistless hand,  
Our hearts the mournful tribute pay  
Which pity must demand."

Died in Armstrong county, Pa. December 17, 1860 of Typhoid fever our beloved brother and elder JOSEPH SHOEMAKER in the 42nd year of his age. Thus is taken away from our midst one that was loved and respected at home and abroad, one that will be much missed not only in his own family and immediate neighborhood, but also in the adjoining church-districts; yet we hope our loss is his great gain. Funeral text: John 12: 26.

J. H. GOODMAN.

Died in Elkhart county, near Goshen, Ind. January 15, SUSANNA CRIPE, daughter of brother Jacob and sister Catharine Cripe, aged 4 years, 1 month and 12 days. Funeral text Rom. 5: 12-15. by br. George Butterbaugh, Jacob Berkey and others.

Died in the same neighborhood January 17, — LAUM, son of brother Charles and sister — Laum, aged 6 years, 3 months and 18 days. Funeral discourse on Mark 10: 13-15 by the writer.

Died in the same district January 22, old father — STOUFFER, aged 82 years, 7 months and 28 days. Funeral text John 5: 28, 29 by brother Jacob Berkey and the writer

JACOB STUDYBAKER.

Died at Goshen, Ind. February 4, — HERRING, the youngest child of Dr. F. Herring and wife, aged 1 year, 8 months.

Died in Mohegan church, Wayne county, O. (time not given) brother JOHN MILLER of consumption, aged 61 years and 1 month. Funeral services by brother J. Martin and J. Garner.

Died at Cedar Grove church, Hawkins county, Tenn. January 27, brother JACOB ICENBERG, aged 70 years, 4 months and 4 days. He was for many years a member, and also a long time a deacon in the church. He was trying to be faithful and zealous in the performance of his duty, and after a long illness and suffering a great deal he was permitted to leave this world in the triumph of faith. He left a widow, a mother in the Lord and nine of ten children with many grand-children and friends, to mourn their loss, which we trust was his great gain. He lived to see 7 of his children come to church, and one of them to be a minister. Funeral text: 2 Tim 4: 7, 8.

ABRAHAM MOLSSEE.

Several obituaries have been crowded out on account of their length.

sent except to those who have renewed their subscription. We know there are some who want the Visitor at all events, and are willing to pay at some time. But we want to hear from every subscriber at least once a year, as all we have to deal with want settlement too at least once a year.

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#### NECESSARY EXPLANATION ABOUT OUR HYMNBOOKS.

When we advertised a NEW EDITION of our Hymnbooks, it appears some of our brethren mistook this for an announcement of the New Hymnbook contemplated by the brethren, for which a committee was appointed by the yearly meeting. Hence a few were disappointed, ordering Hymnbooks with the expectation of getting new Hymnbooks altogether, and receiving instead a new supply of our old Hymnbooks. Now to prevent further mistakes and disappointments, we would simply state, that the getting up of a new Hymnbook requires time, and cannot be accomplished without due consideration, nor without a great labor and expense. It is intended to have it about twice as large, as our present books are, and the price will be therefore near double of that of our present edition. And as the church wants books still, while the new book is preparing, we must keep on hand a supply.

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## NEW BOOKS FOR SALE AT THIS OFFICE (OF THE GOSPEL VISITOR.)

WINCHESTER'S LECTURES	1,75,	pp.	2,05
NEAD'S THEOLOGY	1,00		1,16
WANDERING SOUL	1,00		1,15
GER. & ENG. DICTIONARY	1,50		1,80
HEART OF MAN, Ger. or Eng.	25		28
OUR HYMN BOOKS, plain	27		30
Morocco			40
GILT EDGES			50
" BY THE DOZEN	3,00		3,36
" DOUBLE, GER. & ENG. double price.			

Just from the Press

THE WRITINGS OF ALEXANDER MACK, sen. This old and among our Brethren well known and highly appreciated work having been out of print for some time, the subscribers have seen fit to publish the same again, both

in German and English. It contains nearly 150 closely printed pages large octavo, and may now or as soon and as fast as the binders can finish them, be had at the following very low rates:

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Neatly bound in muslin 40 or pp. 50

Those who buy by the dozen or more, will be entitled to extra copies.

Address Editors of G. V.

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#### LITERARY NOTICE.

One of the most interesting and useful publications which comes to our sanctum is the SCIENTIFIC AMERICAN, a weekly publication, devoted to popular science, new inventions, and the whole range of mechanic and manufacturing arts. The SCIENTIFIC AMERICAN has been published for fifteen years, by the well known Patent Solicitors, Messrs. MUNN & Co. 37 Park Row, New-York; and has yearly increased in interest and circulation, until it has attained, we understand, nearly 30,000 subscribers, which is the best of evidence that the publication is appreciated by the reading public.

To those of our readers who may not be familiar with the character of the paper, we will state some of the subjects of which it treats. Its illustrated descriptions of all the most important improvements in steam and agricultural machinery, will commend it to the Engineer and Farmer, while the new household inventions and shop tools which are illustrated by engravings and described in its columns with the practical receipts contained in every number, renders the work desirable to housekeepers, and almost indispensable to every mechanician or smith who has a shop for manufacturing new work, or repairing old. — — —

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A New Volume commences on the 1st of July, and we hope a large number of

our townsmen will avail themselves of the present opportunity to subscribe. By remitting \$2 by mail to the publishers, MUNN & CO., 37 Park Row, New-York, they will send you their paper one year, at the end of which time you will have a volume which you would not part with for twice its cost. The publishers express their willingness to mail

anywhere the paper to such as may wish to see it without charge. Hon. Judge Mason of Iowa, who made himself so popular with the Inventors of the Country while he held the office of Commissioner of Patents has, we learn, associated himself with Munn & Co. at the Scientific American office New York.—

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# PROSPECTUS OF THE GOSPEL VISITOR, For the Year 1861, Vol. XI.

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The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. The object of the work is and will be the promotion of a pure Christianity, with its doctrines, practices, and experience, as originated, established, and developed by Christ and his inspired successors.

Each number of the English Gospel Visitor will contain 32 pages double columns, and the German, 16 pages, neatly printed on good paper, put up in printed covers, and mailed to subscribers regularly about the first of each month.

The GOSPEL VISITOR has passed through ten Volumes, has given general satisfaction where it has been taken, and has been growing in favor with the brotherhood from the beginning. And it ought, we think, to have a wide circulation.

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We send out this circular for the purpose of extending our circulation, and it is very desirable that we have as many names as possible of old subscribers as well as new ones, sent us before the first of December, that we may form some idea of the extent of the edition that will be required.

We make our appeal to you, Brethren and Sisters, desiring you to give us your assistance for the increasing of the circulation of the next volume.

Please circulate this, or put it into the hands of some one who will.

HENRY KURTZ,  
JAMES QINTER.

COLUMBIANA, Columbiana Co. O.  
September, 1860.

THE  
GOSPEL VISITOR,  
A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

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VOL. XI.      April 1861.      NO. 4.

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**TERMS.**

ONE Dollar the single copy, six copies for Five, and thirteen for Ten Dollars, invariably in advance. A similar work in German (16 pages monthly) at half of those rates.

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From E. W. Funkstown 10, for Kans.  
E. Slifer. J. Beer. A. Sell for bks.  
and Vis. John Kline. W. Casselberry  
1. Mary P. Jackson 5. for Kansas. J.  
N. Graybill. A. H. Cassel 7,50 for bk.  
and Vis. Tho. D. Lyon 7,20 do. Isaac  
Pfoutz 15, for Kansas. H G Jones.  
Jonas Keim 2. Lydia Tombaugh. John  
H Goodman 2. E Lichty. Dan Thomas.  
D M Holsinger. John Lutz. John  
Neff 75. John Kline Mt. Sidney 1,68  
for bk. and Vis. Cath. Cronise. Leon  
Furry. Dav. Keener. T. D Lyon 1.  
Jac. Reichard. C. L. Holsinger 10,82.  
for bks. and Vis. Sam. Harley for Vis.  
1,75. D H Bonebreak 1 for Kansas.

Dan Snowberger 1 for Vis. Jacob Preisz.  
M Beshaar. HC Gochnour. A Em-  
mert 1 for Vis. Emily A Egy. Wm.  
Miller 1 for Vis. John Custer for HI B  
sent. John A Royer 1 for Vis. Eld.  
John Kline with draft. Josiah Goch-  
nour 6,30 for bk. and Vis. Adam Beaver  
8,90 for Vis. Phil. Boyle. Sam.  
Miller, Green spring. Thom. S Hol-  
singer 10, for Vis. Dan. Keller for  
bks. sent. J B Faulkender for Ger.  
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Vis. Dan J Spicher 5, for Vis. B.  
Bowman and others. L H Crouse. C.  
E Hoffman. CT Raffensberger for bks.  
sent and Vis. 15. Isaac Price 1. J. S.  
Flory. H Geiger. M D for adv. Ja-  
cob Preis. John Nicholson II for Kan.  
Josiah Beeghly for E and Ger Vis. E  
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fer.

All those who wish to have their  
postoffice direction changed, will please  
to give both, the old and the new Post-  
office &c.

## LAST LETTER FROM KANSAS.

— Dear brethren. I thought this  
morning, if our friends at a distance  
could but be with us or at my house this  
morning only two hours, and see the  
crowd, after having received a few loads  
of flour and cornmeal for distribution,  
this would convince them of the distress  
here. Farmers that have cultivated  
last summer from 20 to 80 acres of land  
(they would see) receiving and carrying  
home on their backs from 20 to 40 lbs  
of flour or meal according to size of fam-  
ily, &c.—But looking at these things  
with pain and sorrow would not feed  
the hungry; therefore we deem it our  
duty to record and publish to a sympa-  
thizing people, both brethren and  
friends the true state of our distress  
(We have not space enough for the  
whole letter, confirming all what the  
papers have stated of late, and stating  
that if the aid should now cease, or stop  
before harvest will bring them a new  
supply, starvation would be inevitable  
notwithstanding all that has been done  
for them hitherto. Think, how long  
20 or 40 pounds of meal or flour will  
last in a family !!)

JACOB ULRICH.

# THE GOSPEL - VISITOR,

VOL. XI.

April 1861.

NO. 4.

## IS THE SECOND COMING OF CHRIST BEFORE OR AFTER THE MILLENNIUM?... WHAT SAY THE SCRIPTURES?

That the Lord Jesus will come personally a second time, is firmly believed by all Christians. It is almost as generally believed, that there will be a period when holiness will fill the earth. The glorious state is often called "the Millennium;" the Scriptures speak of it as "the kingdom of God and of his Christ."

The point to which we now request attention is this, *Which of the two events just mentioned will occur first?* Will the universal kingdom be established, prosper, and come to an end, while the Savior remains in heaven; or will Christ return in person, and rule the world in righteousness? Psa. 96: 10—13.

If we ask this question of the professing Church, or inquire of her teachers, the answer generally is, "We look for the millennium *first*; we do not expect that Christ will come in person for many hundreds, or perhaps many thousands of years." If we turn from man, and inquire at "the oracles of God," we find that the personal advent of the Savior is *the great event* predicted. For this the people of God are directed to *wait*, to *hope*, and to *watch*. All the sacred writers who treat upon the subject, and who point out the relation between "the coming and kingdom" of Christ, agree with the prophet Daniel, who testifies that he "saw in vision one like the Son of man come in the clouds of

heaven," at the time of the destruction of the fourth beast, or the Roman power. Nothing intervenes between that dreadful tyranny and the peaceful universal kingdom of Christ, besides his coming and acts of judgment. **HE COMES, HE JUDGES, HE REIGNS!**

That this coming "in the clouds of heaven," *before* the kingdom, is a personal coming, is evident from our Lord's own words in his last prophecy, (Matt 24: 30;) his testimony before the Jewish High Priest, (Matt. 26: 64;) the declaration of the angels just after the resurrection of Christ, Acts 1: 9—11; and the prophecy of John, Rev. 1: 7, "Behold, he cometh with clouds, and every eye shall see him."

This one passage in Daniel 7, compared with the texts above referred to, is sufficient to prove that the personal advent of Christ is before the millennium. Oh, that Christians would ponder God's simple testimony, and compare one portion of Scripture with another, in order to see whether these things are so.

I have searched the New Testament in vain to find one passage which asserts, or even fairly implies, that there will be a period of universal blessedness before the coming of the Savior. I can find no single instance in which the apostles expressed any hope that the whole world would be converted by the preaching of the gospel during the Savior's absence; but I have found *many* passages which,

understood in their literal meaning, lamations. Most have loved darkness rather than light. It is so as events have already interpreted other prophecies, directly oppose the end; when the prince of this world shall be bound, and the kingdom be the Lord's. Reader, are you on the Lord's side now?

Reader, you can search for yourself. Do so at once, for the matter is one of great importance; listen not to man's reasonings and inferences. Do not stagger at difficulties, with the wonderful facts of Bethlehem and Calvary before you. Ask, what hath God spoken? and then honor him by believing that he is able to perform it to the very letter.

To a few out of many passages I would ask attention. Study the parable of "the tares and wheat," Matt. 13 : 24—30, and the Savior's explanation of it, 37—43, and ask how all this agrees with the idea of a millennium during the gospel dispensation. Mark, that the whole period between the Savior's ministry on earth and his advent in glory is included in this parable, but not a word is said about any millennium, or the general prevalence of holiness, till after the separation of the tares from the wheat; on the contrary, an evil state of things is spoken of as existing during the whole of the gospel dispensation, or to "the end of the age."

The parable of the sower and seed,—the net cast into the sea,—the absent nobleman going to receive a kingdom,—with many others, prove the same point as the parable of the tares and wheat. The history of the gospel hitherto has agreed with these descriptions. Few have welcomed its free pro-

Turn to the prophecies of Christ, in Matt. 24, and Luke 21. We have there an outline of the principal events which are to happen, until the Lord comes in the clouds of heaven. But among all the things spoken of as sure to occur, there is no mention of a millennium. Instead of this, it is foretold that wars, heresies, wickedness, and sorrow, will abound *until* the Lord's return.

Rev. 11 : 15—19 describe the coming of "the kingdom of God and his Christ." We are there plainly told, that at the time when this universal kingdom will be established, the dead will be raised, the righteous of all ages rewarded, and the destroyers of the earth destroyed. All allow that these three events are frequently connected with the second coming of the Savior, and this passage connects them with the *beginning* of the universal kingdom,—thus proving that the advent is before the reign.

In 2 Thess. 2 : 8, the apostle teaches that there will be "a falling away" before the coming of Christ; that the apostasy, whatever it is, will continue until *his* coming, and that its leader, "the man of sin," will be destroyed by his bright appearance. He also connects this apostasy with evil principles working in his own time. If, then, error and sin work through the whole dispensation, and grow worse tow-

ards its end, there can be no millennium of truth and righteousness before the advent of the Son of God. The wine-press must be trodden, the great image ground to powder, and the body of the fourth beast burned. In short, in almost every place of Scripture, where the conversion of the nations is foretold, we have predictions of terrible judgments to fall on the earth.

If these things are so, if this terrible storm may soon come, is it wise to "cry peace, peace," and prophesy smooth things of a gradually dawning millennium, of which God's word knows nothing?

The state of things around us should awaken solemn thoughts, lead to fervent prayer, and induce renewed attention to the sure word of prophecy. This word is "a light shining in a dark place, to which we do well to take heed." The prophet Daniel was commanded for studying the prophetic page, and for desiring to know more of God's designs; and a special blessing still belongs to those "who read, hear, and keep" the words of the last inspired prophet. Rev. 1: 3.

Reader, I would solemnly ask you, have you obeyed these directions? Are you taking heed to the sure word of prophecy? Is it to you a cheering and comforting light, because it proclaims a coming Savior? Do you think that the blessing pronounced upon the diligent and obedient student belongs to you? Especially, I would ask, have you searched *for yourself* the sacred page of truth, in order to ascertain what is revealed therein, concerning the second coming of the Savior? Or have you taken

this important point upon trust, and received the opinions of others, without testing them by God's word? If you have done so, do you think you have acted wisely, or treated the words of the Redeemer of your soul as you ought to have done? Perhaps, if you were diligently to gather out from God's word all the testimonies concerning the second coming of Christ you would be surprised at their number, at the important practical bearing of the doctrine, at the order it occupies in relation to other future events, and at your own neglect of such a subject. Suffer me, if you have acted thus, in love to address to you a few words of direction.

*Do not regard prophecy as a separate study, or as something distinct from other parts of divine truth. How can this be if "the testimony of Jesus is the spirit of prophecy," if his glory be its great theme? Just as the doctrine of salvation through the blood of Christ is found everywhere throughout the Bible, so is that of his second coming, and the terrors and glories connected therewith. We believe that scriptural views of the second coming of Christ are a key to the right understanding of a great part of the Bible, and that it brings into nearer communion and sympathy with God.*

*Do not think of prophecy as something very difficult and abstruse. Like everything else in God's word, it has its unfathomable depths and searchless heights; but the grand outline is clearly revealed, its leading and most important points are easy to be understood. Make Christ the centre of this, as of everything else, and a glory will ra-*

diate from him which will shed light on the whole. Seek the Holy Spirit to glorify Christ, and to "show you things to come," and you shall rejoice in hope of Christ's day, and long for his appearing.

*Do not think that it is safe or right to neglect the study of prophecy.* Christians who do this are great losers. They rob themselves of the pleasures of hope; exclude themselves from many of the green pastures and pleasant heights of God's word; are in danger of misunderstanding the Scriptures, and of teaching others to do so.

Blessed are those, who, as regards their views of the coming of Christ, are "built upon the foundation of the apostles and prophets." These holy men made "the coming of the Lord, and their gathering together unto him," their frequent theme; and surely it is not wise to substitute the spread of the gospel, and the death of believers, for these great events; yet this is done very generally, and men love to have it so.

Reader, the Lord Jesus declares, that in such an hour as MEN THINK NOT, he will come again, Luke 12: 40. He may come soon, yea, immediately: we dare not say that a long period of holiness will first transpire; for scripture denies such a statement. We may not say positively, that certain events will be sure first to occur; for we may be mistaken. His coming will be "as a thief," "as a snare," sudden, unlooked for. The day of the Lord will burst upon the world, when men are saying, "peace and safety." "Let us take heed, then, lest our hearts be overcharged with surfeit

ing and drunkenness, and the cares of this life, and so that day come upon us unawares."

Ministers of Christ and stewards of the mysteries of God, you who believe that the Lord Jesus is coming to reign, and that he may come soon, remember that it is required in stewards, that a man be found faithful. Fear not to preach, and by every means to make known the neglected and frequently despised truth of the pre-millennial coming of the Savior.

People of God, be it your grand concern to trust the cross of Jesus, to look for his coming, and to labor for his cause, seeking by every means, while opportunity lasts, to spread abroad the truth. So shall you be found of him in peace, and be forever with the Lord.

#### Voice of the Prophets.

---

#### For the Visitor. MAN'S DIGNITY RESTORED BY CHRIST.

We have essayed in a series of communications to say something about "the primeval dignity of man," "about his fall," "the universal corruption of his nature," "his mortality," and "the great business of his life," but now we approach one of the most important stages of his existence, the very arena of his highest enjoyments,—the blissful consciousness of being restored to his primitive dignity, and to amicable terms of reconciliation with his God.

When we take a cursory glance at the history of man from the dawn of creation down to that glorious Gospel epoch, when the angel of the Lord and his heavenly host

sang together that notable anthem "Glory to God in the Highest, and on earth peace and good will to man,"—we are again constrained to say, "What is man that thou art mindful of him, or the son of man that thou visitest him." The first cheering promise to fallen Adam and his posterity has gone into fulfillment. "The offspring of the woman has bruised the serpent's head," the enmity between the adversary and the favored sons and daughters of Adam is established, and ample means, promotive of amity and friendship, between God and man provided. The curse of a broken law is removed, and the stroke of Divine vengeance is warded off, while free access to a throne of grace is ever attainable. How did this great change in the moral condition of mankind take place? What effected so decided an amelioration in our religious economy? By what interposition are we brought again into the fruition of those unutterable riches which were lost through the fall of man? We refer you to the store-house of truth, and divine knowledge for a reliable response.

The first intimation with regard to this subject we find couched in Paul's letter to the Corinthians, when he says, "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." We have no doubt that the apostle had in view the doctrine of the resurrection of the saints, and refers to it as the proper period when the restoration of man to his primitive dignity and honor would be consummated; "for they (those accounted worthy to obtain that

world and the resurrection) are equal unto the angels; and are the children of God, being the children of the resurrection." Thus speaks the author of our faith, on this subject. We find in the next place that the apostle exhorts his Philippian brethren to have confidence in Christ alone, "For, say she, our conversation is in heaven from whence we look for the Savior, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." And again to the brethren at Colossa is given the assurance that "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," exhorting them, however, at the same time to "put on the new man, which is renewed in knowledge after the image of him that created him."

In order that the all-sufficient sacrifice might be kept in view through which these blessings are enjoyed by every faithful believer in Christ who is our High Priest, and the Bishop of our souls, we find the Hebrew brethren thus addressed; "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering."

We must not forget to call up the testimony of the apostle Peter in behalf of our theme. Through the inspiration of the Divine Spirit he was qualified to give us this soul cheering intelligence that "through the knowledge of him that hath called us to glory and virtue, are

given to us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." We conclude our train of evidence by citing the apostle of whom it is said, that his last sermons, in his most advanced years consisted of the short sentence "My little children, love one another." He touches this subject thus; "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is."

We have now quoted all the scripture that has, we think, a direct bearing upon this subject, and we find that the language of inspiration would not warrant the idea of man being altogether restored to his original dignity in this life, because in the loss of his primitive dignity he was declared to be of the dust, and thereunto he must return again,—doomed to death the last enemy, which he must overcome through the unmerited mercy of God and the unspeakable gift of his Son, before he can be like Him in whom he trusted for salvation, and see him as he is. Through the word of the Lord we can become regenerated, our hearts, affections dispositions and deportment changed from a life of vice and wickedness to a life of righteousness and godliness. But so long as our spirits are tabernacling in this earthly house which is mortal and corruptible, so long as we have to contend with the passions of a depraved human nature, we are not qualified to be like the captain of our salvation in his

glorified state. But dear reader, if you continue faithful in Christ and his doctrine, until death, and art found worthy of having your name inscribed in the Lamb's book of life you have the promise of seeing Christ when he comes the second time in his glorified human nature to judge the world. More than this, "*we shall be like him,*" our vile bodies shall be made like unto his glorious body; *we shall see him as he is,* in all the glory and majesty both of the Divine and human nature. Phil 3: 21. John 17: 24. "*Father I will that they also whom thou hast given me be with me where I am that they may behold my glory.*

John had seen his glory on the mount where he was transfigured; and this we find was ineffably grand; but even this must have been partially obscured, in order to enable the disciples to bear the sight; for they were not then *like* Him. But when they shall be like Him, they shall see Him *as he is,* in all the splendor of his infinite majesty. In view then of these soul-reviving promises, what efforts should every believer make to attain that glorious inheritance, that crown which fadeth not away, that state of blissful immortality which is full of joy and peace forevermore!

The Oraclees of Divine Revelation are full of encouragement to the Christian to cause him to "press toward the mark for the prize of the high calling of God in Christ Jesus." Every requisite incentive is afforded to both saint and sinner, to promote love and obedience to the commandments of the Lord. Every requisite provision is made,

in order to bring all mankind every where to a sense of their duty; no mystery remains unfolded, no doctrine is left obscure and incomprehensive, no miracle is yet unperformed, no sacrifice unoffered, and no pains and means reserved.

We ask what has not been done for the restoration of man to honor, glory, immortality and eternal life? How unbounded and unspeakable the love of God to man! What a wondrous exhibition of beneficence and goodness, on the part of the Deity, towards a sin-enslaved humanity! Heaven transmits from her bosom the choicest blessing, the richest gifts, its most endeared objects, to earth, in order to elevate, ennable, refine, christianize and save a rebellious, degraded world. Oh how very true that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." And this Son of God, though he ever went about doing good, healing the sick, cleansing the leper, making the lame and palsied to walk, unstopping the ears of the deaf, opening the eyes of the blind, raising the dead, and preaching the Gospel to the poor, yet he was rejected, scorned, hooted at, buffeted, smitten, spit upon, scourged, crowned with thorns, in burlesque, hailed as King of the Jews, made to bear the acenrsed tree of the cross, nailed upon it, crucified, bled and died. "Though the earth is the Lord's and the fullness thereof, and all that therein is," yet he had nowhere to lay his head. And all this ignominy and suffering he endured even unto death, for the sole purpose that we might be reinstated into favor and friendship with God, in order

that our release might be obtained, from the dark and gloomy prison house of sin, to enjoy the blessings of the gospel liberty, and an honorable citizenship in the commonwealth of Israel. For this reason Paul says, "We pray you in Christ's stead be ye reconciled to God, for he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." O what benevolence and tender compassion! The immaculate Lamb of God assumes human nature, interposes for us, takes upon himself our sins, our guilt, and shame, and permits the wrath of Jehovah to burst upon his head instead of ours; and all this takes place that we poor guilty culprits—worms of the dust, "might be made the righteousness of God in him." Was there ever love like this? We think not.

Our dignity then is restored through Christ who is now at the right hand of God interceding for us. He says, "Ye are my friends if ye do whatsoever I command you," and "if ye love me, keep my commandments." He demands our love and obedience in return. And as for our reward I will say nothing it being too inexpressibly great to define, for "eye hath not seen, ear hath not heard, neither has it ever entered into the heart of man to conceive what God hath prepared for them that love him."

E. S. M.  
Somerset, Pa., Feb. 2, 1861.

For the Gospel Visitor.  
**THE CHRISTIAN'S GARDEN.**

Every true child of God has a spiritual garden, which he is under

solemn obligations to cultivate. An Eden where the soul feasts in "fatness" and grows unto sanctification, that in time of need it will be rich in fruits and flowers of everlasting durability. Let us see to it that this garden be not neglected in the spring time of life, let us break up our fallow ground and sow not among thorns." Yes let us have the ground properly prepared, which is of the utmost importance. The careful gardener, temporally speaking, goes to work in the spring of the year with care and diligence that his ground may be in good order—digs deep, enriches his ground, pulls up by the roots all obnoxious weeds—has due regard to the laws of nature in planting his seeds &c., that they may have every advantage in germinating—have depth of root, that they may flourish and bring forth fragrant flowers and palatable fruits of perfect maturity. After seed time is over he does not neglect his garden. Oh no, he must keep a watch over it—see that the seeds of obnoxious plants do not send up weeds that will, if let run, choke out his crop, they must be kept down, or instead of having a beautiful garden, it will be undeserving of the name, and be but a cluster of weeds, briars and brambles. And when harvest time comes there will be nothing to reap, and in winter nothing for man to live on. So with man who undertakes to secure for himself fruits and flowers of Eternal salvation. When brought from nature's darkness unto the true and marvelous light, then is the time to prepare the ground for the Spiritual garden—must dig deep—i. e. come with a full pur-

pose of heart, that the grace and love of God may be abundantly shed abroad throughout the soul, thus enriching the thoughts. With unreserved hand pull up, and if possible, entirely eradicate all offensive weeds; every thing that is foreign to the revealed Oracles of God. "Sow abundantly that we may reap abundantly.

There are a great many things that call for a place in the Christian's garden. There are the scions of the trees of faith; obedience and humility, and the beautiful and fragrant rose of love. And there is the sun-flower of charity which throws its brightness upon every object around it. Also that pleasing flower called Forbearance. And there is self-denial with a great many other plants of great value to the Christian, the names of all of them will be found in the garden catalogue—the Bible. They must all be planted according to the law of Heaven that they may not wilt and die.

We must not forget to oftentimes refresh the plants by drawing living water with the vessel of prayer, from the fountain that issues from the Rock of Christ. Those weeds that are so apt to spring up spontaneously according to nature, must be kept down, or they will smother the beautiful plants that alone should adorn the garden. There is that troublesome plant called Pride, wage a war of extermination against it, it is mostly found entwining itself around the tree of humility.—'twill sap the very vitality from the tree of Obedience if let run. There is that broad leafed plant called Covetousness,

if that gets a hold 'twill cast a shadow over the rest of the garden. There too is that stinging nettle called Idle-word, with a great many other plants that want to get a hold in the Christian's garden, and will get root therein if diligence is not strictly observed to keep them out.

If we fail to properly cultivate that that is granted unto us—while professing to have a good garden, we may in reality have that which is undeserving of such a name—a mass of vile weeds—barren and only fit to be cast into the fire. In harvest time there will be naught to gather, and in winter—the close of life—nothing to satisfy the wants of the soul, but like the “rich man,” be poor beggars. Then let us be “instant in season and out of season,” that our garden may prosper—be laden with durable riches—where the soul may feast upon fruits of everlasting joy, where the fragrant flowers cast their odor all around with eternal sweetness; ascending up into heaven as a sweet “savor of life unto life,” that bright and Holy angels may beckon us home—bid us come up out of “great tribulation, having washed our robes, and made them white in the blood of the Lamb.” We will conclude in the language of Hosea 10:12. “Sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.”

J. S. F.

#### A DARK PRESENT AND A GLORIOUS FUTURE.

*Selected.*

There is hardly so splendid a promise, so radiant a revelation of

grace and future glory, even in that book of “exceeding great and precious promises,” the Bible, as that contained in Is. 64: 11—12.

“O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of earbuckles, and all thy borders of precious stones.”

No such promise is made to the prosperous in all the Word of God.

None, in fact, to any other than the soul (or the church) in the deepest humiliation and affliction.

How powerful the contrast! “Afflicted, tempest-tossed, not comforted!” Thus, word for word, the object is addressed. And no words could heighten the picture of utter desolation drawn in these few words: “Behold! I will lay thy stones in cement of vermillion, and thy foundations with sapphires, and I will make thy battlements of rubies, and thy gates of sparkling gems, and the whole circuit of thy walls shall be of precious stones.”

“Beauty, magnificence, purity, strength, and solidity,” says Bishop Lowth, are the import of these expressions.

They are addressed to the church, it is true, or to the people of God, collectively. But whatever is addressed to the church, is addressed to every soul included within her living communion. Every promise in the Bible is made to every believer. “Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scripture, might have hope.”

It is enough to put one in love with affliction that God has made such promises to it, and to it only.

Law, somewhere in his "Serious Call," says, "Rejoice and adore God with uplifted hands, when thou fallest into any sort of shame or trouble, seeing the fruit it is to work in the soul and the sequel that is to come after it, according to the sure Word of God."

That seems an extravagant sentiment; yet it is not. Has not our Lord said as much and more?—"Rejoice in that day and leap for joy." And Paul, too, "We glory in tribulation;" "I take pleasure in persecutions, necessities, distresses;" "Our light affliction, which is but for a moment, *worketh* for us a far more exceeding and eternal weight of glory." And James, "My brethren, count it all joy, when ye fall into divers temptations"—manifold trials. For, "Blessed is the man that endureth temptation, (trial,) for when he is tried, he shall receive a crown of life."

A crown of life! Can our earthly existence have a more glorious result than that? And all for "enduring!" There is, then, no higher form of holy heroism than patience, no surer path to the abode and company of those who are arrayed in white robes and bear palms in their hands, than that which lies through "much tribulation."

This is a comforting thought to those who are "afflicted from their youth up," whose lot in this life it seems to be especially to suffer, and who can combat for the heavenly glory only by "a great fight of afflictions."

It is a contrast which the church of God and the particular believer

should ever have in view. The "dark Present" must be looked at not only in contrast with the "glorious Future," but as instrumental and preparatory to it, if we would "hold fast the confidence and the rejoicing of the hope firm unto the end."

### THE BAPTISTS IN THE UNITED STATES.

[From the National Intelligeneer.]

At a meeting of the Maryland Baptists Union Association, held in the E street Baptist Church in this city, it was

*Resolved*, That a Committee be appointed to prepare a fraternal appeal to the Baptists of the United States, both North and South, in the present distraeted condition of the nation, to "seek the things that make for peace," and to exert their powerful influence as a Christian people in behalf of moderation, ealmness, and the consideration of the unspeakably momentous subjects at issue, in a kind, Christian spirit.

A committee was accordingly appointed, which submitted the subjoined excellent address, as drawn by its Chairman. It was unanimously adopted by the association, together with the following resolution:

*Resolved*, That the address be published in The True Union and that a copy be sent to each Baptist paper in the United States, with the request to publish the same, and to ask each Baptist Pastor to read it to his congregation.

#### THE ADDRESS.

We, the Maryland Baptists Union Association, assembled in Wash-

ton, on the fifteenth day of November, 1860, send greeting:

BELOVED BRETHREN: Even when Israel was carried away captive, they were commanded by God to pray for the peace of the land of their captivity, and to seek to promote its welfare. "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." How much more earnestly ought we to seek the peace of this, our own beloved but most distracted country!

Whatever the discrepancies in our views as to other matters, there can be but one opinion as to the spirit of political hostility which has so long been arraying one section of this Union against the other; as to the reciprocal taunts and defiant reriminations which at this moment are exasperating these old feuds; and as to the duty incumbent upon all who are the disciples of Him whose mission, whose character, whose example teach us to love and to bless our enemies.

It is not as politicians, still less as sectional politicians, that we address you. We speak to you as brethren, and, as brethren, we beseech you at once to put forth that vast influence which belongs to a body composed of more than one million communicants. We entreat you, by your love for the country and her noble institutions, and by your loyalty to the Prince of Peace, that you strive together with us—by your prayers and your active interposition—to allay these present asperities, and to rescue all

we hold most dear from the ruin to which it has for some time been drifting.

We are now assembled in the capital of this great Republic. We live at that point which affords us a clear view of the calamities now impending. We are not alarmists, but we cannot close our eyes to the gloomy prospects rising before the people of this land. If we speak earnestly to you, believe us, there is a cause. The imagination is filled with horror—the heart of every patriot must be afflicted at the very thought of the destruction of this glorious government, of the disruption of our national ties, and the dismemberment of such a union into States or Confederacies hating each other, and arrayed in interminable warfare. Yet this deplorable catastrophe threatens us.

The prosperity of our churches, of our missionary operations, of all our Christian enterprises, must be blighted unless these baneful strifes can be composed, and the fratricidal, suicidal conflicts now so portentously menacing our country can be averted.

The spirit of Jesus is the spirit of peace, love, harmony. We need not tell you that the men of this world—the wisest and the most simple, the distinguished as the most obscure, are all governed by a very different temper. If the various portions of our extended and diversified population were but under the influences of the gospel, there is, there could be no question which would not be easily adjusted in forbearance and charity. But vainly do we look or hope for any such heavenly spirit in the halls of Con-

gress, in the State Legislatures, or among the people themselves. Everywhere we see too plainly those passions whence come wars and fightings among us.

At a period of solemnity and excitement like this, when the foundations of society are moved, when men's hearts are troubled, and the wisest is perplexed by omens of disaster, it surely becomes those who fear the Lord to speak often one to another, and to be very importunate with Him in whose hands are the hearts of all men, who hath hitherto been so watchful a guardian over this nation, who knows how to bring increased order out of disorder, more abiding peace out of the jarring elements of discord.

In view of the clouds now lowering in the sky, of the gloom now hanging over us, and the storm which seems to be approaching, we beseech you, brethren of the North, South, East, West, that our hearts, our prayers, our aims, our efforts may be combined, that so, if it be possible, this cup of national grief and bitterness may pass away; and this great people, through the mercy of God, may be saved from the untold miseries into which, from the summit of unexampled prosperity, they seem about to be plunged.

#### THE ABSENT ONE.

Do they miss me at home, do they miss me?—  
 'Twould be an assurance most dear,  
 To know that this moment some lov'd ones  
 Were saying, I wish he were at home;  
 To feel that the group at the fire side  
 Were thinking of me as I roam,  
 O yes, 'twould be joy beyond measure,  
 To know that they miss me at home.

When twilight approaches the season,  
 That ever is sacred to song,  
 Does some one repeat my name over,  
 And sigh, that I tarry so long?  
 And is there a chord in the music,  
 That's miss'd when my voice is away,  
 And a chord in each heart that awaketh,  
 Regret at my wearisome stay?  
 Do they set me a chair at the table,  
 When ev'ning home pleasures are nigh,  
 When the candles are lit in the parlor,  
 And stars in the calm azure sky?  
 And when the good nights are repeated,  
 And all lay them down to their sleep,  
 Do they think of the absent, and waft me  
 A whispered good night, while they weep?  
 Do they miss me at home, do they miss me  
 At morning, at noon and at night,  
 And lingers one gloomy shade round them,  
 That only my presence can light?  
 Are joys less invitingly welcome,  
 And pleasures less hale than before,  
 Because one is miss'd in the circle,  
 Because I am with them no more?  
 Often have I such thoughts in the evening,  
 When I sit and muse and think of home,  
 And of all its surrounding pleasures, such as  
 none  
 But kind parents can give—

D. C. MISHLER.

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#### For the Visitor.

#### WAR.

Warlike rumors, that eeme wasted  
 O'er Atlantie's swelling waves,  
 Tell of hosts of conscripts drafted  
 To subdue uprisen slaves;  
 And of tyrants trembling sorely,  
 As upon a crater's verge,  
 Dreading an engulfment hourly  
 In a fiery, bloody surge.

Priests still prate of nobly dying,  
 Fighting in a country's cause,  
 Call such happy, but that's lying,  
 For it strikes at Jesus' laws,  
 In his blessed, holy teaching  
 Peace, and love, and mercy flow;  
 Not "eye for eye" He said preaching,  
 But do good to friend and foe.

When will end war's devastations,  
 All its cruel murders cease?  
 When "learn war no more the nations,"  
 And shall reign a lasting peace?  
 Not till dies anabition's craving,  
 And its fell usurpings end;

Not till selfish nature waving,  
Men their rights to all extend.

When shall be cast out the devil,  
Which their rights to men denies?  
In perpetual freedom revel  
All who live below the skies?  
Not till from his mountains falling,  
Antiehrist shall cease to teach:  
War, and usurpation galling,  
Never more promote nor preach.

When shall be brought down his power  
To enchain the souls of men,  
And shall come the blessed hour  
When his craft no more can reign?  
Not till light of truth and knowledge  
Shall o'er earth extended be;  
Every home become a "college,"  
Gospel truth "Theology."

Then shall rule the peaceful spirit  
Of the Son of God, our Lord;  
"None need preach, nor any hear it,  
All will know and do his word."  
Then will brother love his brothers,  
All men a fraternity,  
Bliss consist in blessing others,  
Concord reign eternally.

S. T.

Plymouth, Pa. Aug. 1860.

### For the Visitor.

#### THE COMING OF THE LORD.

*The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God.* 1 Thess. 4 : 16.

When Christ with awful glory crowned,  
Shall to the earth descend,  
The angel trumps shall loud resound;  
For myriads shall attend.

Those then alive shall hear his word,  
And to the trump attend;  
And be caught up to meet the Lord,  
With joy upon "their head."

And death, and hell, and rolling wave,  
Their dead will then restore;  
And each one as his work has been,  
His sentence then will hear,

Unto the righteous he will say,  
"Come on ye heavenly host;  
But to the wicked he will say,  
"Depart from me ye curs'd."

The Lord has come the earth shall bloom  
As Sharon's sightly rose:

The weary pilgrim finds a home,  
And prayers and tears shall cease.

Ho for the righteous has prepared,  
A mansion bright and fair;  
And all who his command obeyed,  
Will dwell forever there.

O blissful state of perfect peace,  
When all that doth annoy  
Shall be removed, and strife shall cease,  
And all be harmony.

HATTIE.

### For the Gospel Visitor.

#### WORLDLY SPOTS.

*"Keep yourself unspotted from the world."*

According to the language of the apostle James, pure religion and undefiled before God, is to visit the fatherless and widows in their affliction, and to keep *ourselves unspotted from the world*. Having at different times observed an entertainment of various opinions upon the subject of our article, I hereby embrace the privilege of submitting *my* views to the notice of the Brethren and readers of these columns, independent of self justification, or derogation to others, hoping it may be read as from one who loves the cause and promotion of Christianity with all its refined purity. We must at once admit that the *spots* and *stains* to which we are exposed as professors of Christianity, are many and innumerable. That the *adversary* who is going about as a roaring lion seeking whom he may devour, is continually setting up in our pathway trials and temptations, which none but the power invested in a pure and undefiled religion can surmount, is very apparent. The idea of condensing this passage, and saying that it has reference to one particular offense, such as gay dressing, or participating in, or

supporting our civil institutions, as moral law, or that it has direct reference to the accumulation of wealth, which is so likely to expose us to sin and vanity, is, as we claim, weak and erroneous. We must be willing to confess at once that it has reference to everything that has not a heavenly character; to any and every thing that is not taught in the principles and doctrine of Christ. We are very apt to set up for ourselves; and also for our defence, our own sins in the place of our righteousness, and instead of adorning our holy profession by submitting and abandoning our faults, instead of wiping away the spots which we have already received upon our Christian character, we contend for our weakness, and thereby place fresh stains upon the records of our zeal and piety.

We are inclined to believe that the greatest spot we receive, is when we worship and idolize, those treasures of the earth which are most acceptable to make the carnal mind happy and contented, and thereby neglect the duty we owe to our God. It is giving our hearts over to worship those vain things of the *world*, which do not procure that rest and comfort for us in the future for which we are striving. It is the worshipping of those carnal pleasures which are but of momentary duration. It is spending our time of devotion for the procuring of wealth, for adding dollar to dollar, and farm to farm, and thereby neglecting our duty and obligation to God. How often do we hear the excuse rendered for not attending the meeting for worship at such a place, on account of the work they

should perform, at the same time having plenty of money in their pockets whereby they could procure some poor neighbor who would rejoice to have the privilege of earning something for his family. Again, how often do we see those who are stricken down in poverty, go away with a sad countenance upon their wearied brow from the mansion of the rich professor, because they could not obtain a reasonable compensation for their labor; in other words, how frequently do we witness the rich contending for and even reducing the wages of daily labor, when they know the applicant is obliged to do something for the sustenance of himself and family, thinking from this fact they will no doubt work for half price.

This thing of devoting so much of our time in which we should serve our God, to the obtaining of unnecessary wealth, I fear will be a greater charge against us than we have any idea of.

But to say that it is *not* our duty to provide for our families, or that industry is not a principal of Christianity, we would in no wise wish to assume. For we do believe it is the design of the Creator and was at the time of the Creation, that we should have something to do, that we should work. This we infer from Gen. 2 : 15, where Adam was placed in the Garden of Eden to dress it and to keep it. And that we shall earn our bread by the sweat of the brow, we must all be willing to admit. But we have reference to the offences which arise from *trusting* too much in our riches, and in this way neglect the

salvation of our soul. We have reference to those characters who Christ referred to when he said it was easier for a *camel* to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Matt. 19; 23,24, Also those spoken of in the 5th. chapter of James.

Now it seems from the tenor of the Scriptures, that riches are more of a burden to the saint of God, than we estimate them to be, and especially to those who devote the greater portion of their time to the acquirement thereof, and who lay so much store upon them. Furthermore, there is nothing of this world's goods that is so fully capacitated to satisfy the carnal mind as *wealth*, and that the human family is so universally in pursuit of. In short, we might say nothing that is so universally worshipped. Hence, we must conclude honestly and sincerely, that this is one of the principal stains referred to when the apostle said, "*Keep yourselves unspotted from the world.*"

But to conclude, as I fear I have taken up too much space now, for I am well aware we make some of our long articles burdensome both to the Editor and readers.

Allow me to state that my view of the subject is that it has reference to anything that is superfluous, or unessential, or that has the least appearance of evil, from which we are to abstain. And let us guard against attempting to pull the mote out of our brother's eye, so long as the beam is in our own eye.

I think if we were to improve the time which we spend by looking

upon the *spots* of our fellow professors, by trying to eradicate those on our own character, it would be much more to the honor and glory of God, and in the end receive a greater reward.

Fraternally,

S. G. R.  
Tippecanoe, Miami co., Ohio.

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For the Gospel Visitor.

### DO WE LOVE OUR CAPTAIN?

We have heard of the attachment of Soldiers to their leaders. The sight of Washington, of Wellington, and of Napoleon, often thrilled the troops of those great captains with an irrepressible enthusiasm. In many cases the simple shout of the leader's name; more stirring than the drum-beat or bugle-note of battle, made them willing to suffer want, to go shoeless and shelterless, to cross almost insurmountable mountains, to brave the snows of Russia and the burning sun of Egypt and Palestine, fearless of death to face the most formidable foe. Even the veteran soldier, long after he has been laid aside from active service, and when memory alone could supply him with motive, has been known to kindle with young ardor, and lift up his bent and trembling form with lofty pride at a bare allusion to his beloved captain.

But what is any earthly leader, even though his name be Washington, or Wellington, or Napoleon, compared with him whose name is "Wonderful." What banner should animate us like that of the cross? What are the trophies of earthly warriors, to the trophies of him, who with his "name written on his

vesture and on his thigh, King of kings and Lord of lords, travels in the greatness of his strength, as the captain of our salvation?" And what is the fading wreath of laurel that crowns the Victor's head, to the fadeless diadem which, all the more lustrous and valuable for being won by his skill, and placed upon the head by his own hand, and which he, *our captain*, bestows upon "him that overcometh?"

Soldiers of Christ, do we love our Leader? Does *his name* send a thrill of satisfaction and joyful enthusiasm through and through us? Then, to our dying day, let us be bold for him, and faithful to him. God forbid that we should be cowards under such a captain. Above all, let us never be ashamed to own him as our Captain, or to be known as marching under his banner. Think of Washington's soldiers ashamed of Washington. Think of Wellington's troops turning their backs to the enemy because they fear or blush to be seen in Wellington's ranks. Think of Napoleon's army deserting his standard because they have no love for, and no confidence in Napoleon. What then do we think of the Captain of our salvation? Are we ever ashamed of him? We should not be, for Jesus says, "He that is ashamed of me, of him will I also be ashamed in my father's kingdom and before his holy angels.

S. W. B.

Walnut Pa.

and tranquillity. Pride threw Naaman into a fit of wrath, when he was refused by a prophet the attention commonly paid to rank and consequence. Had the Assyrian captain known himself, it would have prevented this painful emotion of disappointed pride. Haman could enjoy nothing, though loaded with royal favors, because he was not bowed to by Mordecai, the Jew. If that haughty minion had been clothed with humility, without noticing a poor captive's un courteousness, half his wealth and honors would have strongly excited his gratitude. The humble sleep quietly, as Henry observes under what would break a proud man's heart. Humility divests our enemies of their chief power to injure us, and extracts from all evils their poisonous qualities. It renders us easy and happy, however exceeded and eclipsed by others, and greatly magnifies all our blessings and privileges. It may be justly observed too, that this grace is essential to the peace of all communities. The proud only, and always, are contentious. They proclaim their own imaginary goodness, exact incessant attention to their affairs, and extol themselves till they provoke one another to emulation, wrath, and strife. Among the humble, each claims to be the most indebted to grace, and strives to take the lowest seat. Were all clothed with humility, wranglings, duels, and wars, would be impossible: for they cannot exist, much less flourish and abound without pride.

To all the other excellencies of humility may be added, the happy influence it exerts on every species

#### THE EXCELLENCE OF HUMILITY.

ALL must allow that humility tends, in a high degree, to maintain and promote personal peace

of improvement. With humility, all the useful branches of knowledge, virtue and piety, are as the vine in a fertile vale. Instead of gazing on their present attainments, the humble, like Moses, however they may shine, are not apprized of it; but under a painful sense of their deficiencies, press forward. To them "the words of the wise are as goods." They readily admit the light, from whatever quarter it may break, and practice what they may receive, God himself condescends to guide the meek in judgment, and with the lowly is wisdom. Of course, humility is conducive to usefulness. It condescends to men of low estate; stimulates to diligence; engages in all the offices of kindness; extends its genial influence to the most solitary recesses of society; and soothes the anguish of neglected sufferers. The proud seldom appear on other than distinguished occasions; owe all their zeal to the magic eye; and are rewarded by the admiration of fools. But the humble are useful in all their circles, on all occasions. They act from principle, are well advised with respect to rules of conduct, and look for their reward in the pleasures of an approving conscience, and the resurrection of the just.

Again—nothing more enjoys the presence, and coincides with the designs of God, than humility. "The Lord is nigh to them that are of an humble heart, and saveth such as be of a contrite spirit. Though the Lord be high, yet hath he respect unto the lowly. "Thus saith the High and Lofty One, I dwell in the high and holy place; with him also who is of a contrite and humble spirit, to revive the spirit of the hum-

ble." Humility is one of the discriminating badges of the elect of God. "Put on, as the elect of God, humbleness of mind;" or, as the same charge is expressed in another text, "Be clothed with humility." No duty or grace is oftener required, or more encouraged in the word of God than that of humility. The whole scheme and every doctrine of grace is calculated to abase man: that no flesh should glory in the divine presence. "He that humbleth himself shall be exalted," and the contrary, were observations very frequently made by our Savior, who humbled himself to astonishment, and commands us to learn of him as meek and lowly, that we may find rest to our souls. Humble yourselves, therefore, in the sight of God, and he shall lift you up; he shall exalt you in due time." "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore also God has highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." This, Christians, is the Captain of our salvation—setting us an example, that we should bear his likeness, wear his uniform, follow his steps, and fight manfully

under his banners. Wherefore, instead of spending, with some, your substance on the pride of life, and your zeal, with others, in making sinners easy in sin, by saying to them in the very words of Satan, "Ye shall not surely die;" "be ye followers of the apostle's, as they were of Christ, in bearing both a verbal and a practical testimony against conformity to the world that lies in every species of delusion and wickedness.

*Selected.*

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### THE RELIGIOUS NATURE OF MAN.

Man has evidently a moral nature. He is also by nature a religious being. This may seem to be a contradiction of the charge that is often made against mankind in general, when they are charged with being irreligious. This charge may be just, and yet the fact stated be true. What we mean by saying that man is a religious being, is this: He has certain religious wants to be satisfied, or, in other words, certain desires which religion alone can gratify. There are principles in his nature which seem to compel him to have a religion of some kind. Man in his physical structure cannot live without air or food. And his moral nature almost as really demands moral sentiments and religious doctrines and practices of some sort; for they seem to be a part of his nature as well as appetite or passion. He has a consciousness of religious wants, and adopts certain notions and forms of religion, and may therefore be said to be religious. But while his religious ideas are erroneous, and

his religious principles too weak to form that exalted spiritual or moral character which Christianity requires, he may with propriety be said to be irreligious. Man's physical nature being diseased, he still may have a certain degree of life, but unless the disease which is in his system be removed, he must necessarily experience death. So in his moral nature there may be symptoms of spiritual life, or religion discovered, and yet if there be not a greater degree of spiritual vitality produced, he must ultimately experience that death which is called *destruction* or the *second death*. Hence, while we concede to man this religious element which we believe to be a part of his constitution, the existence of that element does not supersede the necessity of that moral or spiritual change, which is required in the gospel as a prerequisite for heaven, and which is called regeneration. For as a person with a diseased body may have a very good appetite for food yet the presence of that appetite by no means proves good health; so in man's moral nature, there may be a consciousness of a religious want, yet that want does not prove that the moral character is all that it should be.

The fact that mankind so generally, we might say universally, have adopted some form of religious belief and practice, is certainly, we think, a strong argument to prove the presence of that religious want in man's constitution for which we are contending. The universal belief of mankind in the doctrine of immortality, and in the existence of a supreme Being, has been thought strong presumptive proof of the truth of these ideas. So the com-

ligious system, which has obtained among all nations and in all ages of the world, is an argument which goes far to prove, that religion is natural to man.

All that have studied the various nations comprising the human family in the different ages of the world, know very well the common belief of mankind in some form of religion. The religious forms which have been devised to meet the religious wants of mankind, have been various. We have as authorized by Divine authority, the Patriachal, Mosaic, and Christian systems. And we have these adulterated and distorted, forming Paganism, Mahometanism, and the various corrupt systems and notions which have been, and which are now in the world.

Mankind in a state of nature, not being taught the science of sophistry, and not being inclined to suppress the religious convictions within them, are not commonly destitute of all religious notions. They may hold the most palpable errors concerning God, and their duty to him, still they are not altogether irreligious. There may be a few men found in civilized countries, who, owing to the peculiarly unfavorable circumstances by which they have been surrounded, have no ideas whatever of a religious character. Such are called Atheists. Their number is small—too small to affect the general truth we look upon as susceptible of proof, namely, this, man is by nature a religious being.

Should we investigate closely the sentiments of mankind, but very few could be found among us, even mon belief of mankind in some re-

of those who have not made a public profession of religion, but have some thoughts and some ideas of a religious character. And this remark will apply even to the most degraded in society. We entertain the thought, that were the hearts of the masses of human beings which throng our cities, and likewise those that dwell in the rural districts of our country, fully laid open to view, many would be greatly surprised at the smallness of the number of those found whose minds are perfectly destitute of every idea of a religious character. It is true, the ideas of the mass to which we refer, would be found to be very vague, their views very erroneous, their religious principles so weak as to have no beneficial effect upon their moral characters, and their thoughts so seldom upon God and godly things as to justify David in making the charge against the wicked, when he declares that "God is not in all his thoughts." And although David in this connection draws a dark picture indeed of the depraved heart of the sinner, yet it is worthy of notice, and corroborative of our position, that he attributes to that heart depraved as it is, some notions of God—of a religious character, for he affirms of the sinners, "He hath said in his heart, God hath forgotten: he hideth his face; he will never see it." Ps. 10. Then with all the ungodliness, profanity, carelessness, and apparent irreligious character of the wicked, there may be away down in the depth of the dark and guilty heart, a seed or germ of a religious character, and which will in all probability develop itself sooner or later, and call

for something adapted to its nature, to satisfy it. Notwithstanding there is much skepticism and unbelief in the world, yet it is a remarkable fact—a fact bearing favorably upon our position, that there is a religious principle in human nature, that however ready many may be to avow their want of belief in Christianity, those very persons who profess to be unbelievers, take it as an offence to be charged with denying there is a God, and thus proving that even unbelievers have some religious system to hold to.

We have advanced the idea that in the most depraved and wicked heart, there may be a seed or germ of a religious character, which will be likely to develop itself sooner or later. Now it may happen with this religious principle in man, as it does with some other principles in his nature, it may require peculiar circumstances to develop it. In death this religious element in humanity is usually manifested, and its wants appreciated. We have said, were the hearts of men laid open to view, we would probably be surprised at the smallness of the number of those who are entirely destitute of all religious thoughts and feelings. And were we fully acquainted with the thoughts and feelings of the dying as they leave the present world, to go "the way of all flesh," and to tread the "valley and shadow of death," we certainly would find a still smaller number who would be without any thoughts or concern relative to their future destiny. Men have often lived without "God and without hope in the world," and without prayer, but in death

they have been heard to call on God, and to say, "God have mercy on me, God save me." And although the concern may not always be such as prompts such ejaculatory prayers as we have quoted, yet could we perceive the deep workings of the dying soul, in most cases, we should find it appreciating its religious wants, and at that late hour, and under the disadvantageous circumstances under which it is placed, anxiously seeking the Savior that is needed to save it, and the consolations which are needed to comfort it.

Our subject is a practical one, and we wish to give it a practical bearing. If there is that religious principle in man's nature, attended with the religious want which it is attended with, as there evidently is, then it becomes a subject of vast importance to every man, to have that principle properly cultivated and cared for, and not let that field the productions of which have so much to do with his highest enjoyments and his everlasting welfare, remain barren. There surely are religious wants in us to be supplied, if we would avoid misery and enjoy all the happiness that we are capable of. We have a nature which calls for food and water to satisfy certain wants. And if these calls are not responded to, and these want not supplied, we know something about the pain and suffering which will follow. But more intense and lasting will be the pain and suffering which must follow if the wants of our religious nature are not supplied.

God in adapting his provisions to the wants of his creatures, has made ample provision in Christ to

satisfy this religious want in man. The wants of our religious nature are compared to hunger and thirst: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." And the provision made to supply those wants is compared to a sumptuous feast: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." David when referring to the sufficiency of this feast, to satisfy our religious wants, says: "They shall be abundantly satisfied with the fatness of thy house."

All our religious wants then, have been anticipated by God, and provided for in the gospel. Here is pardon for the guilty; strength for the weak; comfort for the distressed; and life everlasting for those who are "dead in trespasses and sins." "He that hath the Son hath life; and he that hath not the Son of God hath not life."

J. Q.

For the Visitor.

### THE WORK OF EVANGELISM.

I see the missionary cause is agitating the minds of the brethren in different sections of the country. Duty impresses me to drop a few thoughts on the subject. And in order that I may be understood, I will take a few positions, and try and sustain them. The field is the world. Matt. 13 : 38.

The population of the globe will not vary far from nine hundred millions. Of this great multitude, perhaps not more than two hundred

millions have ever heard the name of Jesus. Then if we are correct in our calculation, seven ninths of the people of the globe are destitute of the word of life. Present to their dark minds, man's redemption, and to them it is foolishness. Whilst the church of Christ is in comparative ease, and wealth, and are straining their thoughts to form unreal wants, nearly seven hundred millions are unenlightened by a single ray from the true light. These vast, vast multitudes are passing away at the rate of one for every pulsation.

Brethren, where are they gone? It is clear that they are not saved by believing on him, who said, "Look unto me and be ye saved." "For how shall they believe in him of whom they have not heard." I will here call in question the genuineness of any professed conversion, where there has existed no previous knowledge of the true God, and of Jesus Christ. Take a stand point, and see that vast multitude going down to death! Don't think I draw too heavily upon our imagination. Read what the apostle Paul says, Romans 1st. ch. He describes the heathen world as being filled with all "unrighteousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

Notice female degradation in heathen countries. Here we find the marriage relation hooted out

of society as a contemptible usurpation of liberty. While the race of men, free as other animals, wander over the great common field, eat and drink, and propagate and die.

What tongue can describe the miseries of the race to which we belong! So deeply steeped in vice and sensuality has it become, its intellectual powers have faded down until they rise but little above the brute. "The field is the world." For my part I cannot see any field not ripe. Jesus says, "look on the fields; for they are white already to harvest." Christ organized the church as a vast missionary society, and committed to its care the interests of the whole world. And the work will not be accomplished until the watchman shall "see eye to eye."

### *2. Position : Jesus Christ was a missionary.*

The mission of Jesus into a sinful world, has for its object, the dissemination of light and truth. The term *missionary* means, one sent forth. Hence the Savior informed the Jews, that he was sent by the Father. The Savior himself is by the apostle Paul considered as the great "Apostle of our profession;" or in other words, the Chief missionary of the church. This eminent missionary voluntarily exiled himself from the society of angels, the field to which he came was a foreign one, as far from his native home as the heavens are above the earth.

The Savior of mankind lured no one to follow him by the promise of ease, honor, wealth, or the pleasures of this world. But he plainly told the people that he was poor and had not where to lay his head.

As he traveled from place to place, he boldly attacked all the forms of popular and idolatrous worship, and required in their stead, faith in himself, and obedience to his divine will. This doctrine his forerunner, John published on the banks of the Jordan. He himself spoke it in the ears of his twelve chosen witnesses, illustrated it in parables, and demonstrated it by miracles.

### *3. The apostles were Missionaries.*

When Jesus Christ had established the grand system of truth that was designed ultimately to draw all men unto himself, "go" said he "unto all the world and preach the Gospel to every creature, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Again, ye shall receive power from "on high" said he, after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and all Judea, and Samaria, and unto the uttermost parts of the earth." Christ made no exception to any country; all were ripe for the laborers of the harvest. We cannot get territory outside of the uttermost part of the earth. When darkness obscure the heavens, and enemies assail you, remember this, "all power is mine," "Lo I am with you alway even unto the end of the world."

His last word to his apostles was "go." His last act was to bless, and dismiss them to their work;—and the last impression left on their mind, was, that they held in trust the conveyance of his Gospel to all mankind. Wonder not at the first missionaries accomplishing so much; they engaged in it with a will that

aeconiplished the thing that it undertook. If their way was closed up in one direction, they directed their course in another.

The apostles immediately after they entered upon their mission at Jerusalem, gave to the world such a demonstration of the divinity of the new religion, that we find thousands added to their number in one day. And in a short time Paul was added to their number. We find them soon making inroads upon the adjacent territories of idolatry. When Paul doubted about leaving Jerusalem, God settled the question by sounding in his ear the Macedonian cry, saying, "Come over and help us."

Jesus Christ desiring to impress upon the minds of his people the glorious truth they had committed to their trust, the conveyance of his Gospel to all the world, closed up the volume of Revelation with the deelaration, a part of which reads as follows: "The spirit and the bride say come. And let him that heareth say come. And let him that is athirst say come. And whosoever will, let him take the water of life freely. In these few words the Savior comprehends his entire plan for transmitting his Gospel to all the world. He would have collectively extended the invitation, "Come." And he would have every member, using his influence; he would have all the powers we possess, physical, mental, and moral, exerting their energies in this work.

The mission of the church is to the inhabitants of the entire globe. And that mission will not be ended until the last son and daughter of

Adam shall have heard the invitation. Paul sought to become the benefactor of his race, and the friend of God, wishing every man to be presented perfect in Christ Jesus.

The block in Nero's garden, the keen glittering sword, and the curses of Jewish Sanhedrians, only made him proclaim to an unbelieving world, "none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry that I have received of the Lord Jesus to testify the gospel of the grace of God." Clemens, who lived eotemporaneous with the apostle, informs us that he preached the gospel both in the East and West; that he taught righteousness to the whole world, and finally sniffered martyrdom at Rome.

We might go on in lengthy detail in speaking of all the apostles. Suffice it to say, that they were all arduous and energetic laborers in the vineyard of the Lord. James, the less, preached Jesus and the resurrection in the Jewish metropolis for the space of twenty-four years, when the authorities enraged at his success, he being then nearly one-hundred years of age, demanded that he should ascend one of the galleries of the temple, and inform the people that they were deceived in supposing Jesus of Nazareth to be the Messiah. Tried with holy indignation at their orders, and resolving to devote the last remains of health and strength to the honor of the Savior and the benefit of mankind, the venerable saint ascended the eminence, and with a loud voice, proclaimed that the crucified son of Mary was the incarnate God, and that he would in

the fulness of time appear in the clouds of heaven as the judge of quick and dead. The Pharisees threw him down over the battlement and finally killed him with a fuller's club.

It might be well to pause here and inquire, has the church outlived the obligation to labor, suffer and if need be, live in dens, and caves of the earth, for the promotion of the glory of God and the salvation of the world?

Is the command "Go ye into all the world" less authoritative or imperative now, than it was in the primitive church? Has the cross fewer attractions, or are the pains of hell less to be dreaded now, than when the sentiment of the primitive christians was, Neither count I my life dear to me, &c.

#### *Our obligation to the heathen.*

If the Bible, the church, and the means of grace are a blessing to us, would they be less so to the heathen? I know that there is a class who tell us that the heathen world are as happy without the Bible as with it. This teaching would destroy the utility of that blessed book; for if the Pagan world may be as happy without as with it, so may the rest of mankind; and hence it follows, that God conferred no favor on the world by giving it a revelation of his will. Why then preach it at home? Surely but few teach such a contradiction to the great commission of Jesus. The gospel of the Son of God, is the means to save the world. I hope that no minister in the church will urge the plea that ignorance will save the heathen world. Notice Rom. 3: 12. They are all gone

out of the way, they are together become unprofitable; there is none that doeth good, no not one, &c. And again, John says, "the world lieth in wickedness." God in his word has given the means of salvation, and commanded his ambassadors to go and proclaim it. We read of but one system of truth.

Will any one point us to one instance, in which God has enlightened or saved a nation, or an individual without the Bible? God deals with mankind as rational beings, and for the effecting of their salvation calls upon them to obey his divine will.

Where are those heathens that may be called pious, without an abuse of the term? Until it is proved that there are such persons, we may save ourselves the trouble of inquiring how they may be disposed of.

It has been thought by some that God independent of his word, in his own time will save them. That is a gratuitous assumption, and at variance with revelation itself. In the days of the apostles when miracles were performed for the confirmation of the truth, did God dispense with human instrumentality? Nay: Prophets and apostles were employed in carrying the word and ordinances to all mankind. These are means now possessed by the church, and it is for the church to say whether the heathen world, lying in wickedness, shall have them.

My brethren, we have the word "go," and at our command thousands of God's money to administer to the necessities of those that would go. To talk about God's ministers evangelizing the world

by toiling all the week for the sor-did dust, and hurrying away Lord's day morning to an appointment and back again to labor, is a con-tracted view of spreading the gos-pel. But say some, there is the danger. Admit it; but is there no danger to add farm to farm, and house to house, and on those farms trying to rival each other in build-ing barns, and straining the mind to low, unreal wants, while many are destitute in our own country of the privilege of hearing the primitive gospel proclaimed? With these advantages, will we hear the ery," Come to California and Ore-gon," die on our ears and be for-gotten? Is it not true that a deep sleep has fallen on the church? O for an awakening up on the subject of practical Christianity! Then with propriety we could pray for any nation, kindred and tongue to hear the word of salvation.

When I sat down to write on the subject I did not think of saying much, but as I passed along, mat-ter accumulated so that I can scarcely close. But I do hope that some measure will be adopted at our next Annual Meeting for the more speedy furtherance of the kingdom of Christ. This was written under a deep sense of duty.

J. K. of O.

## Quer i e s .

Dear Editors: I desire explana-tions on Luke 15: 4—7, and on Romans 13: 1—5. Please answer through the Visitor if you find room.

D. D. Y.

1. The parable of the lost sheep. Luke 15: 4—7.

Answer.—The parable is in these words: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no re-pentance." The man having an hundred sheep represents the Savior with his ardent desire and burning zeal to save the lost. The hundred sheep represent the intel-ligent beings, angels and men in heaven and on earth; the one sheep representing the human family as being lost, while the ninety and nine represent the holy beings in heaven, angels and perhaps others, who need no repentence because they have not sinned. The calling together the "friends and neigh-bors," shows the greatness and the universality of the joy which is felt and manifested by all holy beings at the repentance of even but one sinner.

2. Governments ordained of God. Rom. 13: 1—5.

Answer.—The passage referred to reads thus: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth

the power, resisteth the ordinance authority are ordained of God, and of God; and they that resist shall receive to themselves damnation. For it would be very absurd to suppose the apostle would teach Christians to obey all the wicked laws that are made by ungodly tyrants. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." The Jews in the apostolic age were of a very rebellious disposition, and exceedingly opposed to the Roman government, and even pleading conscious in refusing to pay tribute, or showing any other mark of subjection; considering themselves as the subjects of God alone, and that all other authority over them was mere usurpation, and such as ought to be opposed. This spirit would be too apt to spread itself among the Gentile converts to Christianity, and might thus bring the Christians into inconvenience, and the more so, as Christians were considered at first as nothing more than a sect of the Jews. The apostle therefore teaching Christians to be subject to the laws of civil governments, as being ordained by God. We must understand the apostle to mean that the general principle of civil government is ordained by God, for the good of mankind, and that Christians should give their sanction to such government, as something that is in itself useful. But we must not suppose that the apostle meant that all the laws enacted by civil

The apostles themselves did not obey every requirement which those in authority enjoined upon as will be seen in the fourth chapter of the Acts.

3. A thousand years—One day.  
2 Peter 3: 8.

Dear Brethren: Please give us your views when convenient, through the Visitor, of the meaning of the Apostle Peter's words where he says, "One day is with the Lord as a thousand years, and a thousand years as one day. 2 Peter 3: 8.

Answer.—It is said that the phrase, "*One day as a thousand years*, was a proverbial expression among the Jews to signify, that no finite duration bears any proportion to the *eternity* of God. In Psalm 90: 4, we have the following language: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." The meaning of the words under consideration, seems to be this: While men measure time by periods, such as days and years, to God, there is not that difference; for all things past, present, and future, are ever before him; and the delay of a thousand years cannot be so much to him as the deferring of any thing for a day or hour is to us. God might, owing to his peculiar character, speak of an event which would be present to his mind, (because the future to us is present to him,) but according

to our minds it might be a thousand years in the future. And an event, which would be according to our reckoning a thousand years ahead, would to his mind be present.

4. The parable of the talents.  
Matt. 25: 14—30.

Brethren Editors of the Gospel Visitor: We desire an explanation of the 14 verse of Matt. 25. Some believe the word *goods* is of a temporal nature. And why is money spoken of in v. 37? And what is the meaning of the word *usury* spoken of in the same connection?

S. H.

Answer.—Probably the goods in possession of the man alluded to, were sold, and the money distributed or divided among the servants as indicated in the parable, since money is referred to in verse 27. The *goods* and *talents* may refer to the same thing—his property—and not to different things. And in the goods and talents we have presented unto us the Gospel with all its treasures, its unsearchable riches, its blessings for time and eternity, committed into the hands of Christ's servants. The word *usury* in the parable means the common interest realized when money is put to the bankers. In its practical application, it means the spiritual improvement which will be made by the servants of Christ in themselves, and perhaps also in others, if they properly use the gospel and all the opportunities they have for doing good.

LIVING WORSHIP.

What is it that hinders us individually from finding in the Gospel all that we ought to find in it, or from experiencing in life a greater share of those comforts which God has promised to give to his people? What is it, for instance, that makes us so often leave this place (the church) "unimproved," or come to it with a dull & careless spirit, as to a weekly task, or at best a familiar form? What has become of the blessing Christ has promised upon our hearty prayers, or of his assurance that, where two or three are gathered together in his name, there is he in the midst of them? What should become of them, when we come here in a spirit of disbelief, so that our prayers are anything but the prayers of faith? I mean by a spirit of disbelief, not any doubts about this or that doctrine of Christianity—still less about the truth of Christianity itself—but a want of a true, lively sense of the reality of what we are engaged in—a conviction that God as surely hears us as we are uttering our prayers to him—that Jesus Christ is as truly interceding for us, at the right hand of God, as we are praying for ourselves in the church; that the Holy Spirit will as actually aid and enliven us in our devotion, as we are kneeling on our knees, and offering them up with our lips. This is the faith which is wanting in us—a faith which would make the service of the church as much a matter of real and earnest business, as any request we can put to one of our neighbors as soon as we leave the church.

If we say to ourselves, before we set out from our homes, "Now I

am going to speak to my Maker in company with my brethren; we are all of us together, going to tell him what we want, and to say how much we all love and honor him. We are going, also, to hear him speak to us, and tell us what he wishes us to do, and assure us again what he means to do for us. Since I was last in his house, I know, for my own part, that I have thought of him much less than I should have done. I have done things which he does not like, and left undone his commands. I have, therefore, much to say to him, and I must ask him more earnestly to guard me from evil for the time to come, that I may love him more, and serve him better." If we were to say and think to ourselves something of this sort, we should regard our coming thither more as a matter of real business—as a thing in which a great deal was to be done—rather than as a weekly ceremony, which we do not like to omit, though we find it sometimes rather tedious and unmeaning. Of course, it is unmeaning to him who joins in it without faith—as unmeaning as if the service were still, as in the Roman Catholic Church, read, in a great degree, in Latin. But God cannot make his good things plain to us, if our hearts are hardened; nor can he show forth in us the mighty works of grace, if he finds in us nothing but a dull and evil heart of unbelief.—

*Arnold's Sermons.*

## Correspondence.

Br. Kline's plan for selecting brethren for the Pacific Mission.

Bowmansmill, Rockingham Va.  
Feb. 15, 1861.

Beloved Brethren: I take my pen to drop a few lines to you.

As I find in the Visitor of Feb. No. several items that I will notice. First, on the subject of the Oregon question. After I came home from the A. M. last spring, not being the oldest of the brethren of the committee to whom the subject was intrusted, I waited hoping to see some plan proposed by some of the brethren through the Visitor, but nothing came to view. I took the liberty to suggest a plan to you, which communication, however, I did not see in the Visitor, probably, it was not received, or mislaid. And as it did not appear, I felt somewhat delicate to offer another, and as there was no response, I held back and waited, though with some unpleasant feeling. My plan was something similar to those of the brethren in the last Visitor, and I will now give it again in an enlarged form. I propose that every church, or two, or three, or more, that are adjoining, come together, in counsel under prayer and fasting, recommend or choose such brethren that could leave home, and had the proper qualifications, (by which I mean) humility, steadfastness, honesty, perseverance, and full of the Holy Ghost. And every church report their choice in the Visitor of April. Then let the committee from those reported, after they have seen all the names, select two, and report them to brethren Kurtz and Quinter, and they could then see which two had the majority, and those two should be considered elected or chosen in the same way as in our other elections, and then let the result be reported in May No. of the Visitor. Then those chosen, would know before our Annual Meeting, and

could prepare themselves, and make the proper arrangements to start pretty soon after, or right from the Annual Meeting. This is something similar to what I wrote last summer, only carried out a little more extensively. Now brethren, if you think this worth a place in the Visitor, it is at your command.

J. KLINE.

P. S. I would suggest, that meanwhile, the brethren everywhere should make every necessary contribution for the occasion, that when the time comes "that there be no necessity to gather the fund." For if we go to work in the above way, we will surely have two brethren to go by spring. I would further say, in case any one of those appointed could not go on account of sickness or death, then the next one in number of votes should be considered chosen and go, and thus our work would be finished.

J. K.

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For the Visitor.

#### THE OREGON MISSION.

Dear Editors:

Now as to the Oregon and California Mission, I would like to say a little out of love to my brethren. They have suggested some plans for this mission, and they do not meet my approbation entirely. There is another plan the brethren could adopt, that would be better in the end, to my mind, than any that has appeared in the Visitor. Now brethren, if any brethren can be found that are willing to go with their families, and make their home

in Oregon, or California, to fill this mission, and the brethren here know, or have confidence in those brethren, by all means help them, and send them there where they are really needed, and they will keep the churches in order if they live there. But to send missionaries to travel to that part of the world to stay six or nine months, and start as few small churches in that country and then leave them to the mercy of the wolves, I think would not be advisable. There will heresies creep in among them. Now the apostle Paul in the 20th chapter of the Acts and 29th verse, says, "For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock." Paul knew there was danger to leave those brethren by themselves or he would not have used this language. He says further in the 30th. verse to them, "also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Now this is certainly so. This was the case in our country; a few brethren moved in and had no one to take care of them, and finally thought they would attach themselves to another order, and did so. But after some years elapsed, other brethren moved in and started churches twenty or twenty-five miles distant, and heard of those that had left our order, and visited them. And I am happy to say, that there is a little church sprang up there, and have two speakers of their own now, and are getting along very well. Old brethren visit them occasionally. Again, we know there was contributions made, for Paul says so, but always for the poor saints. When Jesus

sent forth the twelve apostles, he commanded them what to do, Matt. 10: 8. He said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." The 9th verse reads, "provide neither gold, nor silver, nor brass in your purses." Now if Christ is the head of the church, let us stick close to his commandments that he has given his followers.

Now brethren, as it was requested for some brethren to write on this all important subject, I thought I would also drop a hint to the brethren. Yours in the bonds of brotherly love.

SAMUEL HARSHBERGER.  
Comstock, Montgomery co. Indiana.

Rockingham co. Va. Feb. 23, 1861

The brethren having assembled themselves in council meeting at Green Mount Va., from Augusta, Rockingham, Shenandoah, Frederie, and Hardy counties, and taking into consideration the suggestion of the Gospel Visitor of the Feb. No. of 1861, in regard to the change of the Annual Meeting from the South to a free state; owing to the excitement that now exists in the government, came to the following conclusion without a dissenting voice: First, that we cannot see any reason for the above change, and are not willing at this late hour to change the place of meeting. Second, that we apprehend no more danger of the brethren from the free states coming to us, than for us going to a free state and returning home, and we think there is no danger of going either way. We therefore ask in brotherly feeling, our brethren North and South to come to us, trusting in the Lord, for the good of Zion. Fearing no danger as we apprehend none, or we would say so.

BENJAMIN BOWMAN,  
DANIEL BROWER,  
JOHN WINE,  
JOHN J. HARSHBARGER,  
JACOB MILLER,  
JACOB WINE,  
DANIEL THOMAS,  
JOHN BRINDLE,  
JAMES D. TABLER,  
MARTIN MILLER,  
JOHN KLINE.

### A GENERAL COUNCIL MEETING.

Altoona, March 12, 1861.  
Editors of the Gospel Visitor:

Dear Brethren:  
I hereby inform you that the Middle District of Pennsylvania, has appointed a council meeting for said district, at the Aughwick meeting house, Huntingdon co. Mt. Union on the Pennsylvania R. R. is the nearest station. This district lies between the Susquehanna river on the east and the Allegheny mountains on the west. The north and south boundaries are two boundaries of the state. The meeting will commence on the 9th, of May, at 10 o'clock in the morning. It is expected that each sub-district will hold a council meeting, and be represented by delegate or letter to the district council meeting above named. It is further expected that each sub-district will take the Oregon and home missions into consideration, and present their plans for operation. The proceedings of this council meeting will then be presented to the annual meeting for confirmation or amendment. A hearty invitation is given to all the churches comprised in the district in which the council meeting is to be held.

GRABILL MEYERS.

### Editors' Table:

It will be seen by the proceedings of the council meeting held in Virginia, given in another place, that the brethren there do not feel willing to give up the annual meeting of 1861, and consequently it will be held in Virginia, as was concluded upon at the last Annual meeting.

#### To Correspondents.

T. L. You inquire why your letter containing Church News was not published. We answer, it was too lengthy. We shall be glad to receive Church News, but we cannot publish such long letters.

### Contributions FOR THE SUFFERING IN KANSAS.

Reported in last No. [March] 567,49  
From D. P. Sayler Carroll co Md addit.10.  
Abraham Leedy Owl Creek church, O. 5, J  
S Snyder Rayersville, O. 38,00. E W F

Washington co Md 10. Eli Stonor Fnir-field co O 6 Mary P Jackson Chester co

Pa 5 Isma Pfoutz Beaverdamch Md 15

89,00

A Spanogle Shirleysburg 5 Augusta ch by J Kline Mt Sidney Va 30,00 Sandy ch by L Glass Col. co 41,00 John Esterly 1 John Nold 1 A woman J E 26 cts Jacob Esterly sen agnir 1 Reuben Haas 1 II K 2 J S Gleckler 1 Jacob Haas 1 The scholars of A Overholt's school 5,00 Jno Esterly jr 1 all of Columbiann and vicinity

90,26

I L Rudy Holmes co O 8,00 D H Bone-break Jacksonhall Pa 1 J R Eby O 1,50 Eld Jac Snider Canton ch O 20,00

30,50

John Hirshman Greere co O 5 E Horn Muskingum co O 1. Joseph Henricks, Hocking co O coll. 15,00. J Nicholson, Mt Pleasant, Pa 11. E and R Stouffer, Md 1. L J Knepper and J J Bittner collected in Berlin church Somerset co Pa 27,75. (NB. The collections sent in by E Lichty, and reported as coming from Brothers Valley [in Februnry] should have been ELKICK church.) D Ockerman, Clinton co O 3.

63,75

841,00

Remittances to Jacob Ulrich reported in March - - 550.00

Further remitted Feb. 22 - 100.00

" March 1 - 100,00

750.00

leaving in our hands for next remittance 91,00

sant daughter of brother Solomon and sister Lydia Tombaugh, the only daughter among 5 children, aged 6 months and 6 days.

Died in Whitley county, Indiana, August 18 last BENJAMIN FRANKLIN BLACK, nged 6 years, 5 months and 9 dys; — August 21, JOHN WILLIAM BLACK, aged 8 years, 8 months and 15 days; — August 27, ISAAC NEWTON BLACK, aged 11 years and 2 days; — all three being the sons of Arthur G. and Syrena Black, being cut off in the short space of 9 days.

Died in Knox county, Ohio Janunry 7 last of consumption sister DRUSILLA WORKMAN, wife of John L. Workman, aged 26 years, 1 month and 25 days. Funeral services by Elder H. D. Davy from Amos 5: 4.

Died in same church (Danville) January 18, from a fall from buggy, brother ISAAC WORKMAN, aged 40 years, 10 months and 18 days, leaving a widow (sister) with 4 smnl children.

Died in same church brother BURIS DAY ago not known, leaving wife and 3 children.

Died in Rockingham county, Vn. February 8 our beloved sister MAGDALENA KLINE, wife of John B. Kline, and daughter of elder John Hersherger, leaving 3 sons, the youngest only 8 days old with the smd and bereaved husband and many friends mourning their loss. Her age was only 28 years and 8 days. Funeraltext 2 Tim. 4: 6—8. by hr. B. Bowman, and Christian Wino and the writer. Yesterday was buried a young maid Elenore Helbert, aged 16 years, 3 months and 6 days. Text: Airos 4: 12.

JOHN KLINE.

Died in Medina county, O. Janunry 18, sister MARY ANN WHITE, wife of brother John W. White, aged 35 years, 11 months and 10 days. Funeraltext 1 Thess. 4: 13 by br Jacob Garber.

Died in Washington county, Pa. December 4 last RACHEL CATHARINE FRIEND, infant daughter of Jackson and Mary Ann Friend, aged 2 years and 16 dys. Discaso Diphteria.

Died in Rockrun church near Goshen, Indiana February 8, a child of brother Jacob and sister Hannah STUTZMAN, aged 9 years and 11 months. Funeral text Rev. 7: 9—end.

Died in the same county on the same day a child of Samuel STUTZMAN, aged 10 months and 12 days.

Died in the same county, February 14, a child of Henry SHEDRON, about 2 months old. Funeraltext Matt. 18: 1-3 by J. S.

Died in Highland county, Ohio February 10 CHARLOTTE JOHNSON, daughter of brother James and sister Lydia Johnson, aged 18 years, 8 months and 28 dys. Disease: Consumption. Funeraltext: Matth. 9: 24 by elder Joseph Kelso.

Died in the Waddams Grove church, Stephenson county Illinois January 28 sister HETTY EBY, wife of hr Enoch Eby, aged 33 years, 9 months and 15 days, and on the 2 of February her little infant followed which lived only 9 days. The sister was a bright example in all her walk and conversation; in her the brother lost a faithful companion, she always was willing that he should go to preach the gospel, he being a faithful and useful minister, seven little children lost a kind mother, and the church lost one of her most consistent sisters, but we have full hope that our loss is her happy gain. Her funeral

## OBITUARIES.

Died in the Glnde Run church, Armstrong county, Pa. December 18, 1860 sister ELIZABETH BOWSER, wife of brother Henry F. Bowser, aged 30 years, 10 months and 2 days.

The sister had been lingering with spial affection for 12 years; for about 8 years she could not walk without a crutch or staff: for the last year was very bad with Neuralgia in the face, and ended in consumption at last. For the last three weeks her desire was to depart and be present with the Lord.

H. F. B.

(The large number of Obituaries compel us to cut them short, or lay them back partly altogether for future insertion.)

Died in Washington county, Pa. Novemher 29 last of sore throat JOSEPH EPHRAIM WISE, infant-son of brother John and sister Nancy Wise, aged 4 months and 11 days.

Died in the same district January 3 last of scarletfever LUCY JANE F. TOMBAUGH, in-

was attended by a large concourse of friends and neighbors. Funeraltext 1 Cor. 15: 22 by elder Daniel Fry and others.

Sister, thou wast mild and lovely,  
Gentle as the summer breeze,  
Pleasant as the air of evening,  
When it floats among the trees.  
Peaceful be thy silent slumber—  
Peaceful in the grave so low :  
Thou no more wild join our number ;  
Thou no more our songs shalt know.  
Dearest sister, thou hast left us ;  
Here thy loss we deeply feel ;  
But 'tis God that has heret us ;  
He can all our sorrows heal.  
Yet again we hope to meet thee,  
When the day of life is fled,  
Then in heav'n with joy to greet thee,  
Where no farewell tear is shed.

A. B.

Died near Harleysville, Montgomery county, Pa. September 6 last sister and mother — CASSEL, wife of brother — Cassel, and mother of by Abraham H. and Samuel H. Cassel, aged 71 years. She descended from some of the earliest families of brethren in this country, having been the oldest grand-daughter to old brother CHRISTOPHER SAUR, universally known in his time as the printer of the first and only german Almanac, published in his time in our country, and generally known in the church as an eminent servant of Christ; and in another line having been the great grand daughter of old brother PETER BECKER, who was the first preacher, chosen in the first church in this country (in Germantown) who performed the first baptism, as we practise it according to our understanding of the Gospel, on the 25th of December 1723.

Of our late sister it may be justly said that she was a faithful member of the church for upwards of fifty years, respected and beloved by all, and greatly grieved for not only by her near and dear relatives, but by the poor and afflicted, to whose wants she was ever ready to minister, who have lost in her one as it seemed peculiarly gifted to bring comfort and consolation, wherever she went. But our loss we trust is her eternal gain, and may we but he so happy as to meet her there where sin, sickness and sorrow shall he no more.

Died in the Conemaugh congregation, Cambria county, Pa., on Saturday the 23d of February, 1861, an infant son of brother William and sister Susan Fore, and grand-son of Christian Snyder, aged 7 months and 1 day.—Funeral discourse by brother S. Benshoof and the writer from Matt. 9: 12, 13.

HENRY C. GOUGHNOUR.

Died in Fourmile church Union county, Indiana Brother PHILIP LYBROOK September 21, 1859. Disease: Typhoid fever. Age 68 years, 11 months and 14 days. Funeraltext 1 Peter 1: 24.

Died in the same church with same disease October 21, 1859, brother DANIEL EIKENBURY, aged 60 years, 9 months and 20 days. He was a deacon in the church for many years. Funeraltext 2 Cor. 5: 1 by Daniel Brower and Jacob Rife.

Died in the same church with the same disease March 5, 1860, sister SUSAN MCKAY, aged 31 years, 3 months and 24 days.

Died in the same church with the same disease April 1, 1860, brother WILLIAM JARVIS, aged 34 years, 7 months and 20 days. He was a very zealous member in the cause of his Master. He leaves behind a wife and 2 small children to mourn their loss, at his last he embraced his children and kissed them and told them to meet him in heaven. Funeral service by brother Abraham Moss. Funeraltext Joh 14: 14.

Died in the same church with the same disease June 5, 1860 THOMAS JARVIS, aged 60 years, 5 months and 27 days, father of the above William Jarvis. He was like his son a very lively member in the church of Christ. He leaves a wife and one child to mourn their loss. Funeral services by brother Abraham Moss and others.

JACOB RIFE.

Died in the South English River district, Keokuk county, Iowa January 11, 1861 of Typhoid fever brother WILLIAM WOLFE, formerly of Allen county, O. in the 42d year of his ago. He leaves a widow and 8 children to mourn their loss.

Fell asleep in Jesus in Tenmile church, Washington county, Pa. July 16, 1859, HENRY ELIZIVER GARRET, infant son of friend Abraham and sister Phebe Garret, aged 12 days. Funeral service by brother John Wise.

Written by request.

Died in Macungie, Lehigh county, Pa. February 13 last our old sister ESZABETH SHULER, wife of brother Jacob Shuler, (her maiden name was Overholser,) aged 69 years, 9 months and 11 days. She was one of the oldest members in those parts, and widely known for her faithfulness and kindness, and more still being the mother of that noted traveler LYDIA SHULER, whose interesting letters from Palestine appeared in former years in the Visitor.

Died in Washington county, Md. sister SUSANNA FUNK, wife of elder Jon. Funk, aged 66 years, 10 months and 24 days. She was a light to the world.

Died in same church sister MAGDALENE WOLF, aged 81 years.

Died in the same church sister CATHARINE WOLF, aged 67 years.

Died in the same church sister SARAH COX, aged 27 years. Funeral services at all these occasions by the writer and others.

Died in the same district November 2nd last VICTOR EMMERT, an interesting youth aged 16 years, 9 months and 24 days. Communicated by

II KOONTZ.

Died in Kosciusko county, Indiana, (Eelriver church) December 14 of Diphtheria or sore throat LYDIA ANN BOWMAN, daughter of brother Samuel D. and Susanna M. Bowman, and grand daughter of elder Jacob Miller, deceased and Michael Bowman of Stark county, O. Ago 8 years, 5 months and 9 days. Funeral services by Jacob Metzger and Joseph Hardman from the words "Suffer little children to come unto me &c."

Lines written by the father of the deceased

Darling Lyddie, thou art sleeping  
Within thy tomb so dark and drear,  
While for thee thy friends are weeping,  
For thee they drop the scalding tear &c.

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# Elevation.

After reading proof and revision in correcting the form and shifting some lines the following mistake was made on page 135, where in the first column the last line at the foot of the page, should have been put at the top of the same column.

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BY HENRY KURTZ & JAMES QUINTER.



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## Letters Received

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From Samuel Lidy I. M Beshoar.  
(We'll let the matter rest.) S B Replogle. L Furry. H Koontz. Josiah P Myers 5 (lacking 1). Peter Sipe 5.

Dan. Snowberger. Dan II Keller. Ab Sell. Rebecca Eisenberg. H F Nikirk. N B Johnson. J I Cover. M M Bashor for bks. E Slifer 10 for Vis. &c. P Fahrney. C H Balsbaugh. John P Cover. S A Moore. John Frank I. M M Bashor 1. C H Balsbaugh. P J Brown 1. S C Walaut. Leon. Furry 10, for Vis. J A Buechly. John Stout. John Beshoar. Jacob Longenecker. Bedford co. 10 for K. Em. Slifer. A Emmert. G Myers. Jac. A Murray (What was your former Post-office?) Jerem. Sheets 20, for Vis. and K. Jos. Schunutz 10, for K. Leah Cronce. Jonas Price for bks. and Vis. Dan. P Sayler. Jacob Miller. Em. J Blauch 1.

## LATEST FROM KANSAS.

Lawrence, April 2, 1861.

"Br. Gibson and Frantz from Illinois brought us some 13 tons of wheat, corn, oats, potatoes and garden seeds; at the same time 4 two horse wagonloads of wheat and corn arrived from another direction, and in less than 4 days all was gone, and more wanted. The demand is very great now (April 2) for all kinds of spring-seeds. We do not know what we would have done, if the above timely aid had not come. We have sometimes troubled ourselves and feared the worst; but God in his mercy always remembered our condition, and made brethren and friends instrumental to minister to our comfort, and lighten our burden of distress. We cannot ever be thankful enough for all the favors bestowed on us; if we only could learn to trust more and rely on our heavenly Father's goodness, and to have more faith in his promises !!"

Lawrence, April 16,

The people are using great energy to plant and sow as far as they can obtain seed. But the teams are weak, and great care must be taken; the farmers can but plow half of each day, and then turn the teams into the prairie. How the people will do for provision until harvest, I cannot say. *I fear there is not provision to do the people longer than the first of May.* — The teams sent to Atchison for provisions have come home empty, saying, There is no more at Atchison at present. Consequently we fear our greatest distress is yet before us, notwithstanding all that was done for us out of pure love from far and near. — — I will yet say, the month of March has been dry, cold and windy, by which the winter wheat (there was sowed some) was injured; but the late rains have revived it very much, and in consequence

# THE GOSPEL - VISITOR,

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## THE OBLIGATIONS BAPTISM IM- POSES UPON CHRISTIANS.

The extent of the meaning of baptism when looked at from a Scriptural stand point, is not always fully recognized. Whatever relations it sustains in the Christian system to the moral character of the believer, the obligation it carries with it, is an important feature in the ordinance, and we wish in this article to call the reader's attention to this obligation. The obligatory character of baptism, is evidently taught by Paul in his allusion to baptism in 1 Cor. 10: 1, 2. "Moreover, brethren, I would not

that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." This passage is frequently pressed into the baptismal controversy to prove the mode or action of baptism. But whatever use is made of the passage bearing upon the points at issue in this controversy, we do not think that the apostle here designed to teach the mode or action of baptism, but the obligations connected with it. Bishop Pearce as quoted by Parkhurst has the following in reference to the text: "*They were baptized* (not *unto*, as our English version has it, but) *into Moses*, i. e. into the covenant, and into the obedience to those laws, which Moses delivered to them from God; so *Baptizesthai eis Christon* is rendered to be *baptized into Christ*, and signifies to be

baptized into the profession of Christ's laws and doctrine, in Rom. 6: 3, and Gal. 3: 27." Dr. Doddridge thus paraphrases the 2nd. verse: "And this was so wonderful and solemn an event, that I may say they *were all baptized into Moses*, that is, initiated into the profession of that religion which he was to teach them from God, *in the cloud and in the sea*. God did, as it were, solemnly receive them under protection, as his people; and they, by following his miraculous guidance, declared their dependence upon him, and entire subjection to him."

But let us examine this baptism of the Israelites in the sea a little more carefully. A passage in the history thus records the event: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."

Ex. 14: 21, 22. The view presented to the Israelites in the Red sea was one of awful grandeur. The waters were gathered together on each side of them as crystal walls. It was night when they crossed the sea. And the only light they had was "the pillar of fire and of cloud." The light from this fiery pillar falling upon the crystal walls of the passage, must have produced a

scene of indescribable sublimity! Here were the hosts of Israel in the midst of the sea on dry ground, with the watery walls on each side, with all the sublime scenery exposed to their admiring view! What must have been their feelings! These were no doubt as indescribable as the scenery without. They were overwhelmed with a profound sense of the presence of God! What power but his could have wrought the wonderful miracle! It is true, a strong east wind "caused the sea to go back," but who but the Lord could cause that wind to do what it never had done before? It was under these circumstances that they were so deeply impressed with the divine authority of Moses and the presence of God, as to have produced within them that feeling which is likewise attributed to them afterwards when it is said, "And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses." It was then while they were in the sea and surrounded by such demonstrative evidences of the divine presence, and of the divine authority of Moses, that they were baptized unto or into Moses. They felt that as Moses had done what no mere man could do, he must be possessed of supernatural power, and commissioned by God, and therefore be worthy of their regard, and his commandments deserving of their obedience. And they, no doubt, felt within themselves, the feelings, if they did not audibly express them to Moses, which they felt on another occasion, when "they answered Joshua, saying, all that

thou commandest us we will do, and whithersoever thou sendest us, we will go." Josh. 1: 16. Moses gave them commandments and ordinances, and as they in the Red sea acknowledged his divine authority, they recognized the obligations they were under to obey those commandments and ordinances, and were thus baptized into Moses in the sea.

A similar view is to be taken of the baptism in the cloud. When the Israelites left Egypt, God gave them a pillar of cloud to direct them in the way and to answer different purposes. In the daytime it assumed the character of a covering to protect the people from the scorching sun, and in the night it was *a pillar of fire*, to give them light. When they encamped, it hovered over them on the tabernacle; when they marched, it went before them. But when the Israelites went through the Red Sea, this "cloud went from before their face and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." Ex 14: 19, 20. Such were the nature and purposes of this wonderful cloud. It was a striking symbol of God. And when the Israelites looked upon the cloud, and contemplated it with attention, they could not resist the conviction that it was the production of God, and showed that he was with them to protect and guide them. And the divine authority of Moses could not be resisted; they therefore received his teaching as from God, acknowl-

edged the obligations they were *eperoteema*, here rendered "answer," under to obey him as the servant of God, and with those holy purposes, promise, engagement, profession to follow him and obey him, they and answer, and seems to imply a solemn obligation which one takes upon himself before God. And the are said to have been "baptized into Moses in the cloud."

So the sinner when quickened and enlightened by the truth, sees his guilty and lost condition, and inquires "Sirs, what must I do to be saved?" He then is directed to the Lord Jesus Christ, and sees such a display of the divine power in him, as proves him to be the Son of God. He believes in Christ, is baptized into him, and thus by baptism acknowledges himself a servant of Christ, and yields up his whole body and spirit a "living sacrifice" to him. The baptism of the Israelites was figurative, that of the believer in Christ is literal. And although the action in the two cases are not precisely similar, there are points of resemblance between the baptism of the Israelites and that of believers; in both obligations were acknowledged and obedience promised. The Israelites acknowledged their obligations to Moses and promised to obey him, while the believer acknowledges his obligations to Christ and promises to obey him. And hence the confession which the believer makes, and the obligations which he assumes in baptism, led Paul to call the transaction of the Israelites with their peculiar feelings and purposes, in the Red sea and in the cloud, a baptism.

There are other passages in which baptism is used as indicating obligation. But we shall notice but one more. Peter calls baptism "*the answer of a good conscience toward God.*" 1 Pet. 3: 21. The word

by baptism we take upon us the obligations of the Christian profession, which teaches "us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," and that the conscience which prompts to such a course, is "a good conscience." No man's conscience can justly be said to be good, unless it both discerns and obeys the truth. It then has both light and peace.

Baptism implying obligation, and imposing upon the baptized the duty of obeying the laws and precepts of the profession into which they are baptized, infants cannot justly be baptized, since they cannot appreciate nor meet the obligations which baptism implies.

It follows from what we have said of the obligation of baptism, that all who are "baptized into Christ," are bound by the solemn obligations which they have taken upon them in baptism, to obey all his commandments. And for a person who has been baptized into Christ, to refuse to obey any of his commandments afterwards, is to act very inconsistently, since by the obligations they take upon them in baptism they say, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

J. Q.

**ANSWERING OUR OWN PRAYERS.**

The many kind responses to our brief paragraphs on "the model prayer-meeting" and on "prayerless prayers," prompt us to a few further words on *answering our own prayers*. We use this expression, not too literally, but simply for want of a better one. The idea we aim at is, that every Christian is bound to do his utmost for the fulfillment of his own prayers. He is never to ask God to give what he is not trying his utmost to obtain; he is never to ask God to make him what he is not faithfully trying to become.

This is our idea. It is partially illustrated by the familiar fable of Hercules and the wagoner. When the overloaded wagon sunk into the mire, instead of laboring to pry out the imbedded vehicle, the wagoner fell to praying Hercules to interpose his brawny arm for his relief. The god of muscle, thus appealed to, reminded the luckless teamster that, while he prayed for help, he had better put his own shoulder to the wheel, and help himself.

In one sense, this heathen fable illustrates the true relation between the sovereign God and the child of prayer. On our side is complete dependence. On the side of Omnipotence is infinite mercy. From HIM cometh down every good and every perfect gift. And because we are so dependent upon our Heavenly Father, and owe him so much of submission, obedience, and trust, therefore are we to "pray without ceasing." But while we pray we are to *work*; first, as a proof of the sincerity of our desires, and next, in order to obey God, who commands us to become the very men that we ask him to make us by his grace.

Does every child of God do his utmost to secure the answers to his own uttered requests? Most emphatically, we reply no! With even the best men, there is a sad disparity between prayer and practice—between the askings of the lips, and the actings of the heart—between their *life* and their *liturgy*.

1. Take, for example, the oft-repeated prayer for *growth in grace*. This is a vital request, and the most formal Christian professor will utter it nearly every day of his life. If he would resist the continual gravitation of inward sin and surrounding worldliness, he must cry as continually for heart-grace. But just imagine the owner of a vast field of weeds kneeling down among the "johnswort" and Canada thistles, and praying to God to give him from that field a plentiful corn harvest! Not a furrow has been turned. Not a kernel planted. But the insane husbandman implores from heaven a crop, toward the growing of which his sluggish fingers have not been lifted. My Christian brother, you never are guilty of such a folly in the management of your secular interests. You never expect cargoes without sending ships seaward; you never count on crops without plowing, manuring, and seeding your acres. No school-girl would expect to see her pet flower grow in the conservatory without water and fresh earth. She sprinkles the azalea leaves until they drip, and feeds the delicate tuberose with new earth as often as its wasting leaves telegraph its hunger. God takes care of her plants; but she takes care of them too, and does not expect him to work miracles for the

benefit of lazy people. Her prayer for her flowers is in the brimming pitcher and the virgin earth which her careful hands bring to the green-house.

Carry this same principle into your religion. Do you pray with the lips for growth in holiness, growth in heavenly-mindedness, growth in spiritual *stamina*? Then to the work of cleansing the heart-field! Then to the cutting up of the tare of covetousness—the johnswort of pride—the nettles of selfishness—the briars of deceit—the overgrown burdocks of sloth—and the seed-scattering thistles of unbelief! Pull them by the roots. Give your inward lusts no quarter. Keep no terms with them. Make no compromise with some darling sin to sprout and grow unnoticed in some back corner of your soul-garden. Clear out every weed, in order that the seed-corn of godliness may have the full strength of the affections and the energies to make it grow. Watch over that precious seed. Water it with prayers and penitential tears. Strengthen it with Bible truth. And as you pray for the growth of heart-piety, let no indulged lust, no pet sin, harbored in secret places, prove your uttered prayer to be an abomination in the sight of the all-searching God. "If I regard iniquity in my heart" (i. e., if I cling to it and cherish it) "God will not hear me." Nor will the Lord of holiness answer with a *Yea* what we are practically answering with a *Nay*.

2. Let us illustrate and apply this principle, in the next place, to parents who are praying for the conversion of their children. No petition is more fitting than this;

none could be more acceptable to God. But what hope have you, my friend, for the renewal of your children's hearts, if you pray in one direction with the lips, and quite in the opposite direction with the life? We see constantly the two antagonistic types of parental influence. Both are nominally Christian; only one is really such. The one man pleads at the altar for the sanctification of his household—that his sons may become the sons of God, and his daughters may be as polished stones in the temple of Christ. He makes religion prominent in his family; it is visible, legible, and *abovethere*. The books that are brought home for the children to read, the newspapers that are taken, the amusements that are chosen, the society that is sought, the aims in life that are set before those children, all bear in one direction and in the right direction. God is not asked by that father to convert his offspring to godliness while he is doing his best to pervert them to sin and worldliness. Nor is God implored to convert them while the parent uses no agencies to effect the longed-for result. No more than the Lord would be asked to restore the sick boy from a typhus fever, and yet no physician called in and no medicine administered. How much worse if the father, having prayed that his child be restored, should fall to giving the poor boy strychnine or prussic acid in large doses!

Yet professed Christians do this very thing often in morals and religion. They pray for their children's recovery to holiness, and then poison them! They pray for a son's purity, and then flash the

wine-cup before his eyes. They pray for a daughter's conversion, with a theater-ticket in their pockets—a "family ticket" for the whole household! They go to church, look devout, and then come home to trifle, to gossip—to entertain Sunday visitors, at a sumptuous feast, to talk politics, to do anything, in short, but follow up the teachings of God's minister with affectionate faithful home instructions. The practical effect of their whole conduct and conversation, both on the Lord's day and *all the days of the week*, is to undo whatever good may have been done by the earnest labors of the pulpit. What must such children think of those fluent prayers that they hear every night at the family altar? What of the consistency of those parents who utter such solemn mockeries? Oh! it is better never to pray at all for the conversion of your offspring than to ask God, in solemn tones, to save them, while you are using your whole influence to harden and destroy them. "Out of thine own mouth will I judge thee, thou unfaithful servant."

In eternity it will be a terrible thing for many a man to meet his own prayers. Their very language will condemn him; for he knew his duty, but he did it not. Those fervent prayers, which the good man labored to make effectual, will be "shining ones" in white raiment to conduct their author into the banqueting-house of the GREAT KING. But the falsehoods uttered at the throne of grace will live again as tormenting scorpions in the day of the Lord's appearing. "Be not rash with thy mouth, nor let thy heart be hasty to utter

anything before God," is an injunction that forbids more than irreverence in prayer. It forbids us, by implication, to ask for that which we do not sincerely desire. Above all, it forbids the asking from God those blessings which we are hindering by our neglect, or thwarting by our selfishness and unbelief.

[Selected.]

For the Gospel Visitor.

#### REMISSION OF SINS.—CHRISTIAN WALK.

Professors of the Christian religion differ widely on the subject of the remission of sins: and in this, as generally is the case under such circumstances, there is much popular error. It is not my design to scrutinize the sentiments of others, but my object is, the Lord being my helper, to set before the reader as clearly and briefly as possible, the doctrine as it is taught in the Holy Scriptures. So without many preliminary remarks I will enter upon the interesting subject.

My first proposition is, that all, who have come to years of accountability, are sinners. "For all have sinned and come short of the glory of God." Rom. 3: 23. This is a fact too obvious to be denied; and therefore, needs no further proof; however, I might yet add the words of Solomon: Eccl. 7: 20. "For there is not a just man upon the earth, that doeth good and sinneth not."

2. All men must die. Need I refer to scripture to prove this? Does not observation alone teach us this fact? We all know it to be the case. There is none presump-

tuous enough to deny it. But as I like to see arguments substantiated by scripture I will transcribe a few proof texts. Gen. 3 : 19. "For dust thou art, and unto dust shalt thou return." Rom. 5 : 12. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

3. All, who die in their sins, are condemned and miserable. There are but few who deny this: although, as I am aware, it is denied by some; who appear to be more liberal than their Maker, and would have all to be saved uneconditionally. But I will leave this doctrine, to stand or fall, as its merits deserve.

Christ, upon a certain oeeasion, said to the pharisees, "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot eome." Jno. 8 : 21. Same chap. 24th, verse. "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Mark 16 : 16. Latter clause, "He that believeth not shall be damned." From these scriptures I argue, that unbelievers die in their sins, and that unbelievers are damned; and hence, I eome to the just eonclusion, that those who die in their sins must be condemned and miserable. Yes, "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9 : 17. This is but a tithe of the evidence that might be produced: but, as I want to be brief I will not here adduee any more.

Seeing then, that "all have sinned, and come short of the glory of God," that all must die, and,

that those who die in their sins, must suffer the pangs of hell, "What manner of persons ought we to be in all holy conversation and godliness." What should we, yea, what should we *not* be willing to do to obtain the salvation of our souls? "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exehange for his soul?" The Lord himself, asks the question, but none can answer. No, this world with all its gold, silver, and precious stones, with all its wealth and glory, is infinitely beneath the value of a human soul. I will then proceed to notice how sinners must proceed, to come to God—to obtain remission of sins; and how they must then proceed to make their ealling and eleetion sure.

First. They must have faith. Some tell us that we must first repent; but such an idea is both contrary to reason and the plain teaching of the Bible. How can a person repent without having faith? What is there else to move a person to repent? No, just as certain as God is pleased in seeing sinners repent, so certain it is that faith preeedes repentance. This the apostle Paul makes very plain in his letter to the Hebrews, 11 : 6, where he says, "But without faith it is impossible to please him (God); for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The same apostle tells ns in the 10th. ch. of his epistle to the Romans, 17 v. "So then, faith cometh by hearing, and hearing by the word of God." Who, then, cannot see that as faith im-

mediately follows hearing, it must precede repentance? The truth is, the word of the Lord is heard or read, the sinner is convinced of its truth, of the power of God, and of his condition; and, seeing his hell deserving state, he is made to sorrow for sins: and though the world should tell him *not* to pray, yet he *will* pray; and he now resolves with full purpose of heart, to break off from his sinful course, and serve the Lord; already knowing that God is willing to pardon and receive him, if he is but willing to obey him. Now, he loves the things that once he hated, and hates the things he loved. Thus far has he become a changed man; but he still feels that he is not a saved man, and that he never will be, unless he obeys; so he makes application, and is baptized. And now if his faith, repentance, and baptism were evangelical, he is in the church of Christ, and has received the gift of the Holy Ghost. Now he truly rejoices, knowing that his sins are remitted, and that he stands justified before God; and, that he will remain justified, until he loses his justification by disobedience.

And now in conclusion I would admonish those who are in Christ, to "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. 1: 5—8.

J. W. B.

March 8th, 1861.

### IS THERE GOSPEL AUTHORITY FOR THE CHURCH RENDERING TEMPORAL ASSISTANCE TO PREACHERS?

This question at this time possesses a peculiar degree of importance to the brotherhood. This importance is now given to the question by the agitation of the missionary question. It has been made very manifest already to the careful observer by the views of the brethren which have been made public, that one of the difficulties, and one which will require patience, wisdom and discretion to remove, is the pecuniary or money feature of the work of evangelism. That all our brethren who have the mind in them which was in Jesus, and we should remember Paul has said, "Let this mind be in you which was in Christ Jesus," Phil. 2: 5, ardently desire, and prayerfully wish, to see "the glorious gospel of the blessed God," as believed and practiced by us, preached throughout the world, we verily believe. And that many of the brethren feel that duty requires that an increased amount of effort should be made by us as a church to spread the gospel, we know. But to increase the labors to spread the gospel to any considerable degree, without making some provision for the support of the ministering brethren who go to preach, seems to be exceedingly difficult. Some are reluctant to give their sanction to the supporting of evangelists, while others are strenuously opposed to such a measure, both classes entertaining serious fears that it would be attended with danger.

It is well known that we hitherto have not paid our ministers any

pecuniary compensation for preaching, they traveling and preaching only occasionally, and in the intermediate time attending to some occupation for the maintenance of themselves and their families, acting on the saying of the Savior, "It is more blessed to give than to receive." In this way our ministers have done much good, and have needed but little help from the churches. But in accomplishing what many of the brethren are anxious to see accomplished, namely, a more extensive work of evangelism, the time and labors of ministering brethren would be so much required, that they could attend to but little else for a while, and hence, the necessity of some assistance being rendered to them. The question then arises, does the gospel make any provision for the support of the ministry? We design to interrogate or examine the gospel to ascertain what answer it gives to this question. And we do it under a very solemn sense of duty. Seldom have we taken up our pen to write when we have felt more urged by duty than at present. Instead of dogmatically asserting any thing, we rather design to call up some scriptures bearing on the subject with their probable meaning, for the consideration of our brethren. And we hope we all will let the truth have free course to our understandings, judgments, and consciences.

One of the peculiarities which distinguish our fraternity, is a supreme regard to the Holy Scriptures, and the making of that authority the rule of our faith and practice. Hence, whatever the gospel declares relative to the rights

and privileges of the ministry, commends itself to us upon the same authority, as what is said upon faith or baptism.

May not some of our brethren have failed to perceive in the gospel the duty which the church owes to the ministry relative to assisting it when assistance is desirable and perhaps necessary? We would not be surprised to know that this has been the case. When our present organization and church regulations were adopted, there was much corruption, and there were many errors in the christian world. Against these our zealous and selfdenying brethren had to contend. The abuse of the ministerial office they plainly saw, and grievously and painfully felt. High living and high salaries rather than the salvation of souls, appeared to be the object of too many who professed to fill the sacred office. Our brethren disgusted with such a state of things—a state of things which prejudiced many against Christianity, to show that it was not from a motive of worldly interest, but from love for souls and the truth they preached; took no compensation for their ministerial labors. We do not think that it was because they conceived the idea that it is absolutely wrong under all circumstances for ministers to receive any support from the church, but because they wished to show their disinterestedness in preaching the gospel. They acted as Paul did, and as every minister of Christ shonld do when circumstances require it—they relinquished certain rights when the honor of God and the good of souls demanded it.

When the Savior gave his apostles the first commission, he used the following language: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." Matt. 10: 5—10. The prohibition of the Savior here prohibiting the apostles from taking any money along with them, is referred to frequently as extending to preachers of the present time. In relation to such as hold this view of this commission, we would propose the following question: Are those preachers who take this view of the commission, careful never to have any money about them when they go from home to preach? According to the construction of the commission we are noticing, preachers must not only take nothing from others, but they must not take any of their own money along with them. Who now travel thus destitute of money, who have any to take? We remark in the next place upon this commission, that it confined the apostles' labors exclusively to the Jews. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." It was then a very limited commission, for the whole land of Palestine only embraced about one fourth the area of the state of

Pennsylvania, and their commission was confined to only a part of Palestine. In its full or literal application, it was confined to the apostles. But there is a precious truth taught in this commission, which should be acted upon by every minister, and in some degree by every Christian, and it is this: Simple, child-like, confiding trust, should characterize the disciples of the Lord. "It tells us ever that flesh must not be our arm, that we must not put our confidence in any mere external equipment and outfit; that we must lean upon no other staff than that with which the Lord furnishes us and sends us forth: that we must restrict our necessities to the utmost, and as disengaged and free as may be, go on our pilgrim and witness way. Thus, indeed it does teach us that there should be no rich livings in the church for any man, no high salaries, no gentleman outfit in heathen lands, but—the workman is worthy of his meat, and there it ends. What in these first missionary instructions is to be retained for all times and for all altered circumstances, the Spirit, who giveth ears to hear the true meaning of Christ, will teach: and from him may it be learned by all preachers, and bishops, and messengers to the heathen, and Missionary committees!" "The Redeemer, who had himself no place where to lay his head, puts his disciples likewise on a footing of pure faith; as the laborers of God, that had to expect from him what was necessary for their bodily wants; for the exercise and proof of their faith they went forth without any such careful preparations as the man desti-

tute of faith makes, and must make.... The command must thus be viewed spiritually—in its relation to the disposition of mind and to faith ; and, in this respect, it has its eternal truth, applicable to all laborers in the kingdom of God, at all times and in all places." Two great practical points in christianity are taught in this first commission, namely, these: first, Christians can exercise such faith in Christ as to put all their trust in him; and, secondly, that he will provide for his people when going forth in the discharge of their duty at all times and under all circumstances. When they returned to him after having been sent on this commission, the Savior asked them whether they had lacked any thing, "and they said, nothing."

Sometimes things look gloomy to the minister. He has a heart that loves Christ and the precious souls for whom Christ died. There are many demands made upon him for his services in the ministry. He has a family dependent upon him for its support, and his labor must bring the necessary income, as he has little beside to depend upon. What shall he do? He is called away to preach. If he goes, his plow must be stopped, or his tools be put aside. Looking at matters from a business stand point, he thinks he cannot go. But thinking again that the welfare, if not the salvation, of precious souls is at stake, he feels like going. Under such circumstances he must decide in his mind what his duty is, and if he concludes it to be his duty to go, then let him commit his family,

his business, and himself to the Lord and act on the principle of faith taught in the first commission. But should a man suffer his family to come to want? His family will not come to want because he does not attend to his business if the Lord calls him away to preach. If a man's family absolutely suffers to any considerable extent by his absence in attending to what he has conceived to be the call of the Lord to duty, he may conclude with some reason that he was mistaken in the call and that it was not of the Lord. We surely believe that under such circumstances the Lord will provide for his servants when they are in his service, and when there is an absolute necessity for his doing so to keep them from suffering. We do not mean that there will always be the most ample supply of every thing, for the people of God are sometimes brought into straightened circumstances. But when duty is performed and faith exercised in the Lord, he will be likely to provide. A minister under the circumstances we are contemplating him, if he has a family at all, it will be likely to be one that will trust in the Lord with him, and the reflection of the wife and children that the husband and father is in the Lord's service and that he will abundantly reward them in due time, will go far to reconcile them to his absence and to the inconvenience caused thereby.

Ministers should be very careful not to permit a spirit to get possession of them which hesitates to go and preach when there is no prospect of an immediate recompense, or when there are some difficulties to be overcome, or some sacrifices

to be made. They should go if Jesus calls, although there may be some difficulties to be overcome, and by confiding in him, he will provide. We have become acquainted with the experience of some ministering brethren which beautifully illustrates the practical truth taught in the first commission. We know brethren who have had many difficulties to contend with, and who have spent much time in attending to their ministerial duties, and whose business often would scarcely permit them to leave home when called to do so, and yet notwithstanding all the disadvantages which they have labored under, their business prospered, because the blessing of the Lord was upon them. The Savior has declared that "the laborer is worthy of his hire," and if his servants sincerely serve him, and have faith in him, he will see that they are provided for. He, however, has instituted his church for the accomplishment of his purposes, and through this medium he frequently operates.

We shall now look at the words of Christ on another occasion. Just before he suffered, he used the following language to his disciples: "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip." Luke 22: 35, 36. These words, apparently, are frequently overlooked. The apostles are soon to have the field of their labor greatly enlarged, and go into all the world, and they are directed to take their purse and their scrip along with them. The

prohibition which he first gave, prohibiting them from taking their purse and scrip is here removed. He was now preparing his apostles it seems for the great commission which he gave them just before his ascension, and which is the one under which the church is now acting, and under this preachers are to take their purse and scrip. We have seen that the first commission was designed to teach them to put their trust in the Lord. They had done so, and what was the result? Most happy! He said to them concerning the first commission, "lacked ye any thing? And they said nothing." He had kindly led them through all, protected them effectually and provided for their necessities. The confiding disciples were not like those who have complaints always ready that this or that has been wanting to them, for they admit joyfully, thankfully, sincerely that they lacked *nothing*. And may not every Christian make this answer his own, and make it with thankfulness and praise, when he looks upon the past, whatever the character of the past may have been?

The meaning of the Lord when he removed the prohibition, and permitted the disciples to take the purse and the scrip, and put the question to them which he did, we conceive to be something like the following: "You have verified in your experience upon your late journey, that I can supply you with all you need. I want that you shall ever remember this. When all other resources fail to afford you what you may need, and when want seems to threaten you, then remember the time when I sent

you without purse and scrip, and yet you lacked nothing. And when you remember this, do not despair, but be assured that if you are where I sent you, I will again supply your wants. And I have not designed this lesson for you only, but for my ministers of all ages; and for all my disciples. But I shall soon leave the world, and while my cause shall still go forward, it will be promoted in a somewhat different manner to what it has been.

The heavenly character of my mission to the earth and of the kingdom which I have introduced, have been established by miracles. And although I shall still possess miraculous power, and will grant unto you the same, yet this will only be exerted on special occasions, and for special purposes. I will hereafter carry on my work by the more common principles and agencies which I have in operation for the accomplishing of my purposes. The time was, when we lacked money, I sent you to the sea and you cast in your hook and caught a fish and in its mouth you found a piece of money. But you will not expect to get your money in that way,—you will earn it, or obtain it from others who have it and who are willing to share with you. When I was with you and we needed food, it was miraculously produced. But you will not expect to have food produced in this way every time you need it, but you will purchase it, or procure it in some of the more ordinary methods. And by my directions to you to take the purse and the scrip, you will not expect to be supported hereafter in an extraordinary or miraculous manner, but in the common

way of living. But you will still remember the lesson which I taught you when I sent you without either purse or scrip, and never let the fear of want hinder you from attending to the labors to which I call you, for I will provide for you if none else will." Such we conceive to be the beautiful and practical lessons of faith and prudence taught in the prohibition and permission concerning the purse and scrip.

The apostle Paul seems to recognize the idea that ministers should be assisted. To the Corinthians he says, "If we have sown unto you spiritual things, it is a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know, that they which minister about holy things live of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void." 1 Cor. 9: 11—15. The apostle here declaring that "the Lord had ordained that they which preach the gospel should live of the gospel," seems plainly to recognize the privilege of ministers to receive some means of subsistence from the church, in consideration of their gospel labors. The idea held by some, that Paul meant by "living of

the gospel" that ministers should al, and his example commends it enjoy the power and unction of the self to every minister of Christ, gospel, and that their souls should live on the word of God does not seem to be correct. Ministers certainly should do all this, but they have bodies as well as souls whose subsistence is to be provided for, and these bodies cannot live on the gospel. Hence, reference seems to be made to things necessary for the support of the body, and not of the soul. And Paul's language in the 15th verse, where he says, "But I have used none of these things: neither have I written these things, that it should be so done unto me," shows that he had reference to the things necessary to answer the wants of the body, and not those of the soul, since he says "I have used none of these things." Now as Paul's "inward man" lived on the word of God, or on the gospel of Christ, it is evident that he must have referred to the "outward man," when he says, "they which preach the gospel should live of the gospel." But he "used none of these things." That is he did not avail himself of the privilege which his character as a preacher of the gospel entitled him to, and which other preachers at Corinth had enjoyed. And why did he not avail himself of the privilege he claimed preachers of the gospel were entitled to? He had enemies at Corinth who sought to destroy his influence. And had he taken any thing from the church, he could not have maintained his disinterestedness and the purity of his motives so triumphantly as he did by living independently of the church. He in this, manifested a great deal of prudence and self-denial, who should always prefer to suffer himself, rather than compromise his influence, and injure the precious cause of truth. Then, although Paul himself did not take any thing of the church at Corinth, he seems to have maintained the position that ministers of the gospel are entitled to assistance from the church, on account of their labors.

And although Paul did not take any thing from the church at Corinth, it does appear from the following language "that he received help from other churches: "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied." 2 Cor. 11: 8,9. It appears from this, that while the peculiar state of things in the church at Corinth, rendered it unadvisable for Paul to receive any assistance from that church, he did receive assistance, or, what he calls wages, from other churches. The church at Philippi rendered assistance to Paul: "Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." Phil. 4: 15,16. As the church at Philippi felt a warm affection for Paul, and felt like helping him, and as he could receive their help without injuring his influence, he accepted it. The brethren at Philippi did not only help Paul when he was

with them, but they also sent him help when he was at Thessalonica.

Perhaps a state of things similar to that which existed at Corinth, existed at Thessalonica, rendering it unadvisable for him to receive any thing from the church here. He says to the Thessalonians, "Neither did we eat any man's bread for nonglit; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have no power, but to make ourselves an ensample unto you to follow us." 2 Thess. 3: 8, 9. Let it be observed in this language of Paul, that he claims he had the "power" or right to receive from the church, but did not demand what was lawful for him, bat wrought day and night that he might not be chargeable to any at Thessalonica. He recognized the right of preachers to assistance from the churches, when writing to both the church at Corinth and to that at Thessalonica. It is true, he waived that right when there was danger of the gospel suffering by him receiving assistance. But when there was no such danger, it appears he received help from the churches. He labored with his hands when his ministerial duties permitted him to do so, but probably he could not labor enough to obtain the means necessary for his support at all times, and hence he received assistance from the churches when it was necessary.

There appears to be a want of a proper appreciation of Paul's practice, by many in the Christian world at this time. The popular doctrine of the day is that preachers should be supported by the

churches and kept without themselves working any. The teaching and example of the apostle when taken in connection, do not countenance this idea. We think it would be much better for preachers to work some, or attend to some business when their ministerial duties will permit them to do so. Preachers who are solely dependent on the churches for support, are more in danger of losing that independence of mind which it seems they should possess, in order that they may rebuke all sins however popular, and advocate all forms of truth however unpopular, than they would be were they less dependent upon the churches. And under the popular system of the day touching ministerial support, money is frequently made to occupy a too prominent place in preaching, and the purity and dignity of the ministerial office, and the cause of truth may suffer thereby.

And on the other hand, some think because Paul worked with his hands and thus supported himself at times, preachers should support themselves at all times, and receive no assistance from the churches. His example and teaching when taken together do not seem to sustain this idea. The fact is, he both labored with his hands, and received help from the churches. And seems to have maintained by his example and writings, the dignity of labor, and the right of preachers to receive assistance from the churches.

It appears then from the scriptures, that preachers may receive help from the churches. But some think there is much danger to be feared, both to the ministry and

church, in admitting this principle, and in acting on it. There is, no doubt danger. But what can we do that is free from danger? Dangers follow us through life, and attend us into all the spheres of action in which we are called to move. Preachers are exposed to danger, and so are private members of the church; the rich are exposed to danger, and so are the poor; the learned are exposed to danger, and so are the ignorant. If preachers are exposed to danger by being assisted by the churches, are not many of them often in danger from a want of assistance? Have not their embarrassed circumstances often troubled them exceedingly, and interfered with their usefulness? If rendering some help to a preacher is dangerous, may it not be dangerous to labor for the acquisition of wealth as some are doing? And if a little help rendered to a preacher puts him in danger, may not the wealth given by Christian parents to their children put them in danger. We are strongly inclined to think that many Christians will one day learn, and that perhaps to their sorrow, that their wealth might have been much more judiciously and advantageously used than it was.

But we have seen that the gospel appears to recognize the right of preachers to receive help from the churches. And in the gospel plan of doing business, we must have confidence. Now if the Lord would have seen that it is more dangerous to help ministers when by so doing their labors may be extended, than not to have helped them, then it is hardly likely that Paul would

have written as he has done. None of us would like to admit that the gospel contains any principles which it would be better to suppress than to carry out. It is very necessary to be cautious, but our caution must not lead to inactivity when the gospel encourages to action. The church possesses the wisdom, discretion, and ability, so to apply the principles of the gospel as will make them subservient to good and not evil. To doubt this, is to show a want of confidence in the church.

But our brethren have recognized the principle which we seem to think is found in the gospel, namely, the principle that preachers may receive help from the churches. When preachers who have been farmers by occupation, have been called much from home, and at a season when their work was to be done, their brethren have gone together and put out their crop or did the work of whatever kind it was. This I am informed was done many years ago by the brethren. And this was a very good way of rendering help, where it would answer. Now we think there would be no difference in the moral character of the action, whether brethren would go and help a brother, or give him something to hire a man to do his work. Another way of rendering help has been pursued. Farms have sometimes been purchased for preachers by the brethren, and they have had their own time to pay for them, no interest being charged for the money. This manner of helping, where it will answer the purpose, does very well. So we see that the principle of the gospel for the rendering of

help to preachers has been acted upon by our brethren. Consequently it is not a new thing among us.

But some would like to see the work of evangelism more extensively entered into by the brotherhood in general, that the saving power and purifying principles of the Gospel may be more universally known. But to accomplish this, brethren must go out and preach. And since some cannot go without assistance, the question whether the churches should render such assistance becomes a practical one. Hence we have given some suggestions upon the matter, and hope that they will be received in love, as we think they have been offered in love. The principle should be carefully and prayerfully investigated, and if it is found to be a gospel one, as we think it will, then it should be made the basis of a system of practical operation by the church. The church should exercise its wisdom and discretion and apply the principle in the way which will be attended with the least danger, and which will be the most likely to do the most good.

J. Q.

isted, almost from time immemorial, and has done a blessed work. It has soothed the innocent babe when restless; as it looked up in its mother's face, as she sang, a smile of angelic beauty played over its countenance, and it gently fell asleep. And a much loved sister, who now sleeps in yonder church-yard, mingled her voice with the congregation, as the notes of the majestic tune pealed forth. She loved it, and it is kept in the hearts of the survivors as a memento. It has recalled the erring one: perhaps when abandoned by the virtuous and respectable, and fleeing from the scene of his crimes, this sweet old tune, chanted by a happy household band, calls to his mind the time when he, like they, sung it around the family altar; and as the melody swells on he is melted to tears, and docile as a child; and with it still ringing in his ears, he resolves to retrace his steps, and renounce his crimes. To what may this be attributed, but sweet "Old Hundred."

Again, the aged Christian, whose locks are white with the frosts of many winters—whose quivering lips and tottering frame tell us that he is not long to remain in this world, is still comforted by this music. Mark, as this song of praise ascends, his frame trembling with emotion! His tearful eyes, and clasped hands! All evidences that it has lost none of its power and sweetness, during the four score years, it has fallen on his ear. We may have choirs in our churches; we may have difficult music sung by them; but let us not entirely lose sight of "Old Hundred."

HATTIE.

Old Hundred! Methinks I hear some one exclaim. What a strange title! Well, perhaps it may be a singular fancy, that moves me to dedicate a few imperfect thoughts to this time-honored melody, but my tastes are by some accounted strange, and no wonder, then, if I have a strange subject.

But, perhaps if you reflect a little, kind reader, "Old Hundred" may present some attraction. It has ex-

For the Gospel Visitor.

**"SO HE GIVETH HIS BELOVED  
SLEEP."**

Psalm cxxvii.

Written on the death of our highly esteemed sister Eby, of Illinois.

Lonely and tearful do we muse  
On the lost,—the early dead ;  
On one whose gentle loveliness,  
A cheering radiance shed  
On the loved, within the circle  
Of the heart's affections—home.  
And now, alas, how desolate !  
The household light is gone.

'Tis meet that we should weep,  
For the gentle and the true ;  
Should mourn we have one less  
On earth, the Master's will to do.  
Tears are the boon of Heaven,  
The oil, in sorrowing deep,  
That soothes the rent affections.  
Then weep—in freedom weep.

Yet not in sinful murmuring,  
Let the tear-drops flow,  
But with the yearning tenderness  
Our Savior's love did know.  
We may not see, and yet would feel,  
As the faltering accents swell,  
"There's no unrighteousness with  
God,  
He doeth all things well."

Yes! we feel Thy goodness, Fa-  
ther,  
For through our tearful prayer,  
We look up and see a glorious host  
Rejoice in Heaven there.  
The holy anthem loud they swell—  
We feel the Angel's breath—  
"The battle's o'er—the victory  
won,  
She's faithful unto death."

"Henceforth there's rest from  
labor,  
From care and sorrow dread;  
There's peace and life and holiness,

Oh! blessed are the dead !  
Sing anthems to our Savior,  
Who, to the Father's throne,  
With rejoicing leads His ransomed,  
And gives His " welcome home ?"

Yes! precious in our Savior's sight  
Is the death of every saint,  
And thy joy, sister, our's will be,  
If we tire not, nor faint.  
Fresh courage then we'll gather,  
Through Jesus—heaven win.  
Then rest with thee from labor,  
With thee, be free from sin.

For the Visitor.

**GLEANINGS.**

God's grace is to the soul what the sun is to the earth, it cheers, strengthens, dispels darkness, fills with light and joy. But as from the great world of physical light, no one can bear even a single beam to another, or be benefitted by its benign influence, without coming into it, so is it with the grace of God; it is full and perfect, and all may delight themselves in its abundance, yet can give none to another. Every one must receive from the Fountain Head, contemplate and be blessed in himself of God.

It is a beautiful idea, that in every ordinance God has instituted, in every affliction He sends His children, He lets down a cord of His love, which, if we will but grasp, will draw us nearer, and bind us more and more closely to Him.

**SEARCH THE SCRIPTURES.**

If we desire that the Holy Scriptures should be rendered essential to our salvation, through faith in Jesus Christ, we must read and search

them with *much prayer*. We must look for the enlightening and sanctifying influence of that Holy Spirit, who first directed the Revelation from God in His Word.

When we open our Bible, *let us pray*; as we proceed in the contemplation of its truths, *let us pray*; and when we have closed the exercise, *let us pray*, and the God of peace and salvation, we may expect to be with us and lead us unto all truth, through the blessed Redeemer. Amen.

#### "NATURE REPRESENTS A THOUGHT."

All Nature one thought—how sublime and overwhelming the reflection! This mighty globe, its lofty cascades, soaring oceans, eternal mountains, its boundless plains and forests, rolling rivers, fertile vales, murmuring rivulets, and even the tiny, new-born floweret, all parts of one stupendous thought—of God! And if this, with all the beautiful order of the spheres above us, is indeed the realization of but one idea. O! Divinity, the author of it all, what art Thou? How little can we comprehend Thy workmanship, and how much less Thyself. Teach us to bow in humble, adoring worship, to the Power and Excellence, we are too finite to comprehend.

#### Quer i e s .

##### 1. The binding. Matt. 18: 18.

*Dear Brethren:*—I do not wish to trouble you in sending you a query, and especially one that is so plain in itself, that I never thought it needs any explanation or comment. It is this: "Verily I say unto you, whatsoever ye shall bind on earth, shall

be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Matt. 18: 18. Plain as it is, I meet with some that have very erroneous views of it, I fear, and not only erroneous, but dangerous, that is, unless I misunderstand the text myself. Please give us your views of it in the *Gospel Visitor*.

Yours in love,

E. R. B.

*Answer.*—*To bind* in the text seems to have the authority of urging the observance of a precept, or to enforce a prohibition; and *to loose* is to declare a person at liberty to refrain from doing a thing. Now, as the Gospel with all its requirements and prohibitions has come from heaven, and is of a heavenly origin, and as the church on earth has this Gospel for its rule, and likewise the presence of the Father, Son, and Holy Spirit, (the characters constituting the authority which originated the Gospel,) to assist it in understanding and applying the Gospel, it is very evident, therefore, that the decisions of the church on earth when deciding what is right and wrong, when it has availed itself of all the helps which it has access to, must be in perfect harmony with the decisions made in heaven. The binding and loosing by the church on earth, have the sanctions of heaven, when they are according to the truth. When the church is controlled by divine power, its acts have not merely human, but also divine authority to enforce them.

##### 2. Explanation of Matt. 5: 40, 41.

*Dear Brethren:*—Please give me your idea of these words of the Savior, "And if any man will sue thee at the law, and take away thy coat,

let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Matt. 5: 40, 41.

J. B.

*Answer*—We have here a part of the *lex talionis* or law of retaliation as laid down by Jesus Christ for the observance of the subjects of his kingdom, and we find it is widely different to the *lex talionis* or law of retaliation as practiced by revengeful man.

In verse 40, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also," we have wrong done to Christians by individuals, under legal forms, and with a show of justice. In verse 41, "And whosoever shall compel thee to go a mile, go with him twain," we have wrong practiced upon Christians by government. "The word 'compel' here used, is borrowed from the Persian language. 'In Persia, the king's orders were conveyed by public couriers, who had changes of horses at suitable distances, and who were also empowered to press into service any person or anything that might be needed for performing the king's business. The word which expressed this compulsion, was adopted in other countries to express a similar idea.'". The Savior designed that his disciples should learn from these, and other precepts standing in connection with these, to cultivate and practice a peaceable and forgiving disposition, and not be drawn into the practice of appealing to law, and contending by law at all times and in every case for what may even be their just rights, but show that the peace and comfort of mind which their religion affords them now, and the still greater enjoyments which it promises them in

the future, are such that the loss of temporal goods, and the suffering of bodily pain, are matters of small moment; that if the points contend for are gained, they often but poorly requite for the vexations, snares, and sacrifice of comfort, which are often attendant upon the continuance of suits at law. The Christian, with such a spirit as the Savior designs to inculcate by these precepts, could reply to him making the demand, language something like the following: "Although I am not bound by any obligation of external right or law, yet am I, according to the spirit and law of love, both willing and obliged to serve thee and every man, that which thou art disposed to enforce from me, I will do for thee in free will, and in double measure, preventing thy sin by my kindness!" Such conduct is possible under the influence of the Spirit of God, and how effectually it would rebuke the ungodly, and recommend Christianity!

That it was the cultivation of a forgiving, peaceable, meek, and loving spirit that the Savior had in view in teaching his followers these lessons, and not to impose upon them the absolute necessity to render every service that may in this world be demanded of them, to alienate all their property to be taken from them, and to tolerate all kinds of personal insult, under all circumstances, and on all occasions, is to highly probable from various considerations.

3. On Mark 13: 34; John 8: Rom. 11: 29.

*Dear Brethren*—*Editors of the Visitor*—Paul declares to Timothy, "All scripture is given by inspiration

tion of God, and is profitable for doctrine, &c." Your generous manner, and the satisfaction you give, in answering obscure queries, combined with my inquiring mind, induce me to propose the following Scriptures as queries, desiring your views on them through the *Visitor*.

1. *Mark 13: 34. Question.*—What authority did he give to his servants? and particularly, who is represented by the porter who was to watch? 2. *John 8: 8.* "And again he stooped down, and wrote on the ground." What does this teach us? 3. *Rom. 11: 29.* "For the gifts and calling of God are without repentance." What are your views of this passage? Yours in love. M. H.

*Answer.*—1st. The first passage reads thus: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." This parable applies chiefly to the official servants of Christ in His house or His church, but at the same time it is meant for all Christians in common, as is evident from the 35th verse; "And what I say unto you I say unto all, watch." To the query, "What authority did he give to his servants?" We reply, he gave authority to them to receive believers into his church, and to put unfaithful members out of his church, and to attend to the general management of the church. These duties devolve in a special manner upon the official members of the church, but as these act in co-operation with the church, these duties may be said to devolve upon the whole church. And he gave "to every man his work." There are no idle members in the church, every one has his

work. "Who was represented by the porter who was to watch?" The porter was the officer who had charge of the door or gate. And here we understand the character of a porter to represent the duty requisite of every Christian, namely, quiet, steady "waiting" at his post for the return of his Master—ready just at the moment when he hears him, to open the door. In the parable as given by Luke, this view seems to be confirmed: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." *Luke 12: 35, 36.*

2d. The second passage reads thus: "And again he stooped down, and wrote on the ground." The question is "what does this teach us?" or, why did Jesus stoop down and write on the ground? It appears that the Scribes and Pharisees in bringing this case to Christ, had an evil design in view, as it is said, "This they said tempting him, that they might have to accuse him," v. 6.

And because their design was not good, and also for other reasons Christ did not wish to show much regard to the case, and therefore while they were talking to him, he was writing on the ground, or appeared to be writing, thus showing that the case did not justly come under his notice. When business is brought before us, which does not properly belong to us, we had better write on the ground, or in other words, give it but little attention.

3d. The third passage reads thus: "For the gifts and calling of God are without repentance." That is, al-

though the gifts of God to the Jews have not been appreciated and used by them as they should have been, and although in calling them to the distinction among the nations to which they were called, they did not in all things glorify God, as they might have done, still he repented not of the gifts he had bestowed upon them, or of the calling where-with he had called them, since they were subservient in answering certain purposes which he had for them to answer.

## The Family Circle.

For the Gospel Visitor.

### THE HUSBAND'S REMORSE.

*Brethren* :—Reviewing some of the past numbers of our valuable *Visitor*, I observe several articles designed expressly, in their character, for the admonition of the sisters, those to which I refer, are under the caption of a “Wife’s remorse,” “A sister’s negligence.” Thinking all well enough in their places, though not liking part of the reproof being entirely intended for the sisters, I think it may not be amiss merely to ask the brethren if they are altogether exempt from the feelings of regret which so surely follow the errors we are all liable to commit?

Woman’s life is one of continued toil, anxiety, and suffering, to which men’s is not worthy to be compared. And too often, indeed, is many a pang and heart sorrow added thereto by the unkind treatment of those who should fondly cherish and protect them. Methinks many is the bitter cup of remorse that has been drunk, and will be drunk to its very dregs by those unthinking “lords of

creation,” who deem it no part of manliness to treat with tender regard the helpless ones who cling to them next to God, be they mother, sister, wife. Those who can truly appreciate the faith of trusting, confiding woman, will never be the subjects of this remorse. And oh! if woman should sometimes fail to discharge her whole duty amid her unceasing labor, is it a wonder. Brother, first remove the beam from thine own eye, then canst thou see clearly the mote in thy sister’s. Often have I seen dear sisters’ feelings wounded by their husbands in making remarks not suitable for brethren, and my heart has been pained

C. C.

Monrovia, Jan. 25, 1861.

### GOOD MOTHERS.

I was once on a visit at a gentleman’s house, in the town of Huntington, and my attention was arrested by a picture that hung in the dining-room. It represented an aged woman in a homely dress. It was not a fine work of art, and it boasted no decoration or peculiarity, but that of extreme simplicity of delineation, yet my eye rested complacently on that good, calm face, with its thoughtful eyes, and kind mouth, that one almost expected to break into a smile. I looked at my host, he had similar bright dark eyes and open brow, and without asking, I was assured the picture, with the plain close cap and neat apron, represented his mother. Seeing my eyes fixed on the painting, my host came to my side as I stood gazing, and after a little pause, while a slight mist—it might be a gathering tear—dimmed his eyes, said half abstractedly, as though he was thinking

aloud, "I know she was a sinner, because the Bible says all have sinned, so of course she like the rest of us must have been a sinner, but I cannot call to mind a word or deed she ever said or did that was sinful." I turned to him as he was speaking, and his eye caught the inquiring look of mine. He smiled and repeated, "Yes, it's true, my only knowledge that she was a sinner is, that the Bible says, 'There is none righteous, no not one.' " "What a testimony!" I exclaimed, "O, that *my children* could say the same of *me!*"

These words of my friend, a man not given to strong, still less to exaggerated expressions, sunk deep into my heart and led me to think a great deal more about mothers than I had ever previously done.

Reader, the best earthly blessing is a good mother, and the greatest earthly curse is a bad one.

Children may overcome the misery of a bad father, but rare indeed, are the instances where they have escaped ruin when they have had a bad mother. But I have not the heart to write about bad mothers; it's Satan's worst mischief—the mystery of iniquity. Let us comfort our souls as we travel life's journey by thinking over some good mothers.

George Stephenson, the great railway engineer, had a good mother. In all her poverty, and it was bitter, she was spoken of as "a real canny body," the highest praise her neighbors knew how to give.

Sir Humphrey Davy had a good mother, one who encouraged him to study; one who during her widowhood devoted herself to her children, and taught them perseverance by her good example.

Joseph Hume, M., P. the celebra-

ted statesman, had a good mother. She was a widow in poor circumstances and kept a small pottery shop in Montrose, (Scotland.) She resolved her diligent boy should have a good education, and labored hard to give him every advantage when he started in life. Whatever he learned in public life, he learned economy in private life, at his mother's lowly home.

In specially religious biography what a great number of good mothers come to our remembrance. Mrs. Susannah Wesley had a family of nineteen children. Her husband's income was very limited, but her wisdom in managing her small means and large family, made the rectory at Epworth a memorable dwelling. Here grew up John and Charles Wesley and many pious, gifted daughters. Eloquence, genius and spirituality flourished in that home, and ultimately spread from thence over the length and breadth of the land. Great as were the gifts of nature bestowed on that family, the best gift was the good mother.

Dr. Isaac Watts had a good mother. When he was a little child his pious father was a prisoner at Southampton, for conscience' sake, and he remembered his mother carrying him in her arms to the gate of the prison, and weeping over him as she thought of her husband's affliction. Those dark days of religious persecution passed away, and her son grew up, not only to bless and comfort his mother, but to write sweet and holy strains for old and young.

Dr. Doddridge had a good mother. He was the youngest child of a large family. Death had so often entered the dwelling and gathered

the infant flowrets, that Mrs. Doddrige rejoiced with trembling over her youngest treasure. While she cared for his body she did not neglect his soul. The old Dutch tiles round the fire-place had Scripture stories painted on them, and the child as he sat on her lap in the evening, used to listen to his mother's voice, telling him the customs of the holy men of old, and God's dealings with his ancient people. The boy grew to manhood, the mother went to her heavenly rest, but those evening hours were never forgotten. When Philip Doddridge became a teacher of truth and righteousness, his mother's voice lingered in his ears, her words dwelt in his memory, her pious teachings throbbed in his heart, and made him in his turn zealous for the truth, and peculiarly forcible and tender in writing for the young. Thank God for good mothers, may their number be ever increasing.—*British Workman.*

## Youth's Department.

### "SUFFER LITTLE CHILDREN."

Some think that the little child cannot be converted, because he is too young to understand religion. They might just as well say he cannot live on food, because he cannot tell how the grass that feeds the ox is turned into flesh, and then nourishes him. They might as well say, he cannot be warmed with his clothes, because he cannot tell how the grass the sheep eats is turned into wool, and how wool is made into cloth. The greatest man that ever lived cannot tell how the grass is turned into flesh or into wool, and thus made to nourish or warm us.

The little child can eat the food and live. The philosopher can do no more. He can put on his garments and be warm. The great and learned can do no more.

A poor blind beggar once cried out in the street, and asked Christ to have mercy on him. What did he want? Lord, that my eyes might be opened. How could he tell how Christ could open his eyes? And when he had them cured, what could he say, when they asked him, "How opened he thine eyes?" "By what means He opened my eyes I know not; but one thing I know, that whereas I was blind, I now see." Could the greatest man that ever lived say more?

Every child knows what it is to love his mother, but can he tell you anything more about it than that he feels it? Can any man say more?

Every child can take hold of his father's hand and go with him in the dark, and that is having faith in his father; but he cannot tell what faith is.

A little child once got lost in the woods, and night came on, and it grew dark, and they could not find him for a long time. At last he lay down under a log, cold and afraid, and cried as loud as he dared. At length he heard some one calling. He was afraid at first that it was a wild beast. Then he plainly heard his own name. Still he did not stir. But when the voice came nearer and he heard his own name called, he stopped crying, and jumped up, and went toward the voice. He could not see anything, but he heard his father's voice, and ran to him. Thus he could have faith, though he could not tell what faith was. The child Samuel could say, "Speak, Lord,

for thy servant heareth," though he could not know the voice of the Lord from the voice of Eli.

So the little child can believe in Christ and love Christ, though he cannot know all the deep things in religion. He can live upon the sincere milk of the word, and grow thereby, and that is all that is necessary for his being gathered to Christ.

The beautiful rose does not know how the dews of the night refresh it and revive it, but they do. The modest lily, that peeps up and catches a few of the bright sunbeams, does not know how they make it white and pure, but they do. The valley that lies at the foot of the mountain, does not know how the gentle rills that run down the sides of the mountain, bursting out from hundreds of little springs, make it bright and fertile, but they do. So the little one does not know how he believes in Christ, and how he lives by faith, but he does. And the tall tree of the forest, and the giant oak on the hill, can no more tell how they are nourished by the rain and the sunshine, than the little violets that grow in the crack of a rock; and the lofty tree in the garden and the frail lily are alike fed, they know not how. When the child has said that he feels love to Christ in his heart, could a Newton, with all his great mind, say more?—*Gathered Lilies.*

#### READING THE BIBLE.

I will answer for it, the longer you read the Bible, the more you will like it: it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine.*

#### Correspondence.

##### THE GOSPEL VISITOR.

That there are objections made against the *Visitor* by some of our brethren and sisters, is very evident, but we should be careful in making these objections, from the fact that it is impossible to publish any paper whether Religious, Moral, or Political, that will meet the approbation of every one, and for this reason, our tastes and gifts differ so very much. Some are fond of reading comments on doctrinal points in religion, or of studying deep into the philosophy and science of creation. Others again are delighted and satisfied in reading exhortations, or in hearing the passing events of the day, their minds not being so profound, but rather of a superficial nature, &c. We might go on to an indefinite length in describing the various qualities of mind possessed by human beings, and also the different kinds of food upon which they are best calculated to thrive, but a hint to the wise is sufficient.

It is not only against the published Periodicals of the day that we find those varieties of opinion existing, but we find them to exist even against men in their public, as well as private career. For instance, let a minister of the Gospel be qualified with every gift necessary to edification, so that he can speak with the tongue of an angel, and let him use these gifts, let him walk ever so humble and circumspect, and discharge fully all his Christian duties, yet, still some would be dissatisfied; have objections to make of various kinds. I might cite instances of this kind. Further, where is the man even in his private career against

whom nothing is said. Christ said, "Wo unto you when all men shall speak well of you, for so did their fathers to the false prophets." Luke 6: 26.

Those who are fond of deep study, & profound reading, should not object to those articles of a more comprehensive and superficial nature; while those who most delight in the latter kind of reading, should exercise forbearance with the former, thus all would work together for good.

There are some who entertain objections to the *Visitor*, who do not scruple to take a newspaper. Now I think the *Visitor* is better by far than a newspaper any time. And if we are so circumstanced as not to be able to take more than one paper, I do think we ought to give the preference to the *Visitor*, and if it comes but once a month, since its nature is such that we cannot any more than give it a proper perusal, even in that length of time, unless we have considerable leisure time.

I would here ask a question: Is the *Visitor* productive of more evil than good? I believe, if this question was put to every brother and sister, that the almost unanimous consent would be, that it has done, and will continue to do, if properly conducted, much more good than evil. I firmly believe this. Then with this prospect before us, we should try as much as possible to ground our objections. Those who are rather cold in the matter, should raise as few objections as possible, and rather exercise forbearance, unless something evidently wrong should manifest itself. I think the brotherhood without the *Visitor*, would be like the community at large without a newspaper. Both

are good in their place. Without a newspaper to publish passing events, darkness, misunderstandings, and every evil work would begin to manifest itself. Just so with the *Visitor*. It is calculated to publish passing events in the church; and to create a healthy influence among the whole brotherhood, and to keep up a good understanding among the whole fraternity.

So then, taking a general view of the character of the *Visitor*, I do not think there is much room to object.

Fraternally,

J. S. M.

## News from the Churches.

For the Gospel Visitor.

Dear Brethren:—I made a very interesting journey into the northern part of Illinois during the winter. I visited Ogle, Carroll, Stephenson and Woodford counties. In returning home, I stopped at some places in Indiana. I held a large number of meetings, in all about fifty. At many of the meetings there was much interest manifested, and there were several added to the church. I had much satisfaction among the brethren, from whom I received much favor and great kindness, and I return my thanks to them, and to the Giver of all good. I arrived at home on the 7th of March, after an absence of six weeks and four days, and found my family all well.

Yours in love,

ISAAC LAWSHE.

Somerset, Wabash co., Ind.,  
March 24, 1861.

For the Gospel Visitor.

Dear Brethren in the Lord:—When I had an interview with Bro.

James at the grove, in Fayette Co., Pa., he expressed a desire to obtain and lay before the readers of the *Visitor* more Chnrch News.

I thereupon promised to forward any that I may have from time to time, that I deemed interesting. Accordingly, I will inform you of the result of the meeting in progress when brother James left us at the above place. We concluded in about a week afterwards, baptized five, and left three applicants who were not then prepared for baptism, but intended to be soon.

On Friday evening the 18th of January, we commenced a series of meetings at the Central School House, near my residence. We had not much hope of any extensive success, therefore had no assistance from any ministering brethren, save those in our own church, with the exception of one sermon.

On Tuesday 22d we baptized eight young persons in the cold crystal water of Sandy Creek. On the evening of the same day we received three others, two of whom were members of the Shoemaker fraternity, and the other one had been expelled some sixteen years ago. We continued the meetings until Monday the 28th, on which day we baptized eighteen more willing candidates, who manifested a willingness to follow the Lamb withersoever he goeth, notwithstanding the cold water, concluding with the poet,

"If their hearts are warm,  
Ice and snow can do no harm."

Thus we had added to our numbers twenty-nine souls. And there are more who made up their minds not to delay much longer. May it be even so. Besides the church was much revived.

On the evening of the 22d inst., we intend to begin another series of meetings at the Union Meeting house, about five miles from my residence. What the result of that will be, the Lord only knows. "There yet is room," and we fondly hope some of it will be occupied. Give thanks unto the Lord, for his mercies toward us, and for his goodness in all the earth. Amen!

Yours as ever,

P. J. BROWN.

*Brandonville, Preston co., Va.,  
February 3d, 1861.*

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#### NEWS FROM KANSAS.

We read in the Acts of the Apostles that the brethren saw fit to put their contributions into the hands of Barnabas and Saul to be taken to the poor saints of Jerusalem. So the brethren here thought good to send spring seed to the brethren in Kansas, and chose brother Wm. Gibson and myself to take it to them. We had six hundred bushels of Corn, Wheat, Oats and Potatoes, and the sisters made up three hundred pounds of garden seeds of all kinds. With what joy and thankfulness these things were received by the brethren and sisters, I cannot describe. The people of Kansas are very thankful. I heard many of them say, they could not have lived, if the people of the East had not been so kind to them.

We had fifteen meetings while in Kansas; most of them were well attended. The people were very attentive; many were much effected, and we've seen and felt that the spirit of the Lord was there. Some old us, they had made up their mind to follow Jesus, and we left

them, hoping that the Lord would bless our weak labors, and that the seed sown may bring forth much fruit to the honor and glory of his name, and the saving of precious souls.

The field of labor in Kansas is large, and the laborers are few. Those brethren who feel an interest in the missionary cause, would do well to go there. We would like to see the brethren travel more and preach more where the doctrine is not known. But we think the most effectual missionaries are those who take their families and remove to distant lands, and thereby patience and well doing, as well as by preaching, prove that they are the children of God.

The brethren in Kansas have much to do in distributing the charities sent them among the needy. They are doing their duty as becomes faithful stewards, and we hope they will make many friends for themselves and for the Lord. They have a great opportunity for doing good to the bodies and souls of the needy that are around them. May the Lord be with them, is our prayer.

I will yet say a few words of the present prospects of the people of Kansas. As far as we could learn, they all had bread at that time; but none had much. The committees distribute it very carefully. Some families getting only twenty pounds of meal at one time, others more, according to the numbers in a family. If all supplies were now sent from the State, in one month there would be suffering for bread, and the friends of suffering humanity should not close their hands yet. And if there be any who have not done any thing yet, they should not delay, but

take hold of the work immediately. We would say to all who live East and North of Illinois, not to send provisions, but to sell what they wish to give, and send the money to the brethren. Corn is now worth only sixty cents a bushel, on the Missouri river, and other things in proportion. It was very dry when we were there, and the people manifested considerable fear and anxiety. But some rain fell just before we left, and the people were more hopeful.

Brethren, let us pray, that God may give them rain and fruitful seasons, and fill their hearts with joy and thankfulness.

Yours in Gospel love and union,  
DAVID FRANTZ.

*Cerro Gordo, Piatt Co., Ill.,  
April 6th, 1861.*

### CONCERNING KANSAS.

Translation of a German letter received by us without name, date, or place given, but enclosing fifteen dollars for the purpose mentioned therein.

"To my shame I must confess, that I had heard the cry of distress of suffering humanity in Kansas, twice or three times plainly with the outward ear, but it went no further; the cry of suffering remained in the ear, without falling into the heart. Thanks and praises be to the faithful Shepherd in Israel, that he opened the ear of his sleeping sheep by the call: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Prov. 21: 13. "He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it." Prov. 11: 26.

May the Lord by the sin-purifying power of his blood cleanse me from the spots of my sinful sleep, and by the breath of his mouth renew again a blaze of my glimmering love! The Lord bless this (enclosed) mite, and add his gracious increase, that it may awaken praise to the glory of his holy name." (Amen.—ED.)

(For fear friends might think the people in Kansas well supplied at this time, we merely state, that according to last accounts from bro. Ulrich, there are no provisions more than for two WEEKS in his (Douglas) county, and yet there are more than two months till harvest. *This is a serious reflection;* and he who has not yet done anything, and he who is able and willing to do something again, let him do it quickly, else it might be *too late*.

It is reported that *three families* have been starved out already, and of general destitution there can be no doubt. Neither can there be the least doubt, if a stop should be now made in sending relief, few people would live in Kansas to see another harvest, and starvation would be general, and this at a time and in a land, where millions of bushels of grain are stored in warehouses for export, as is said to be the case in Chicago!! Now again, since actual war has broken out in our country, there is danger, that in the general excitement the starving people in Kansas might be left out of sight and forgotten, which God forbid!! Brethren and friends, who are men of peace, will have more earnestly to do *their* duty here, in feeding the hungry, clothing the naked, and assisting the helpless and needy generally, while men of war will do their utmost elsewhere.)

### OUR NEXT YEARLY MEETING.

Enquiries having been made about the route, and the usual half-fare privilege of RR. to and from the appointed place of meeting, we must say, that though application has been made for the latter object, no information has been received here. And since, now (April 17th) the long threatening rumors of war, have finally resulted in ACTUAL CIVIL WAR in our once happy and peaceful country, and we do not know what to-morrow will be, it is presumed under present circumstances, it will be best for all our brethren, North and South, to stay at home at this time, and postpone our yearly meeting until fall, and in some other locality, where we may meet in peace, and without fear of being molested. A great deal may be said, but we forbear. (In the absence of our beloved co-Editor, who left his home before things had come to the present terrible crisis,) this is the humble advice of the

SENIOR EDITOR.

What say our brethren, especially in Blair Co., Pa? What time will suit best?

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Selected for the Gospel Visitor.

### THE CHRISTIAN'S DEFENCE.

The hour of my departure's come,  
I hear the voice that calls me home;  
At last, O Lord! let trouble cease,  
And let thy servant die in peace.

The race appointed I have run,  
The combat'so'er, the prize is won;  
And now my witness is on high,  
And now my record's in the sky.

Not in mine innocence I trust,  
I bow before thee in the dust;  
And thro' my Savior's blood alone,  
I look for mercy at thy throne.

I leave the world without a tear,  
Save for the friends I held so dear;  
To heal their sorrows, Lord, descend,  
And to the friendless prove a friend.

I come, I come, at thy command,  
I give my spirit to thy hand;  
Stretch forth thine everlasting arms  
And shield me in the last alarms.

The hour of my departure's come,  
I hear the voice that calls me home;  
Now, O my Lord! let trouble cease,  
Now let thy servant die in peace.

J. C. W.

## Contributions

### FOR THE SUFFERING IN KANSAS.

Balanco in our hands at our last report \$91,00  
Received since from J H Garman, Siuk-  
ing Spring, O. 3,46. John Leslie of  
School-District No. 6, Elkhart county,  
Ind. 15,00. D Brower from church in Al-  
len county, O. 82,00 George Brumbaugh  
Stark county, O. 3,00. A H Leedy, Owl-  
creek church, O. 30,00. John Z Nold  
2,80. John S Snyder, Ragersville, O. 3,00.  
Jacob Nold, Mennonite church, Columbian-  
ian county, O. collected again 14,00.  
Peter Sipe, Fayette county, Pa. 5,00.  
John Brillhart's church in Crawford co  
O. 22,00. John Kline's church, Rocking-  
ham county, Va. 67,00. Martin Buechly,  
Waterloo church, Iowa 19,30. Postmark  
Williamsport, Pa. 15,00. Dan. H Kel-  
ler, York county, Pa., 54. Michael  
Buchl &c. Crawford county, O. 56,00  
(10.00 special for G Oehrle) Thos. S Hol-  
singer, Bedford county, Pa. 11,00. John  
Reyer, Columbian, 1. John Brown,  
Williams county, O. 17,82. C Wise,  
Mansfield, O. 40,75. Israel Roop, Seneca,  
O. 12,50. (George Grovo again 1.  
Jacob Longenecker, 3. Sam. Longen-  
ecker 2. Jae Elser 3. Jacob Esterly,  
sen, 1, all from Columbian neighborhood.)  
C I Beam &c. Quimahoning ch.  
Pa. 30,00. J B Mishler, Niwishillen ch.  
O. 89,25. Joseph Henricks, Hocking  
church, O. again 3,50. David Myers,  
Augusta county, Va. 10,00. Eli Stoner,  
Fairfield county, O. 1,60. - - - 565,52

\$656,52

Remitted to Jacob Ulrich

March 18, per Express	200,00
" 23 "	138,00
" 27 "	100,00
April 3 "	200,00

638,00

leaving in our hands

18,52

### FOR THE OREGON MISSION.

Received and reported by the Gospel Vis-	
itor in last No. -	\$177,35
" from Jacob Longenecker, Co-	
lumbiana county, O. 1,00	

178,35

## PROVIDENTIAL.

### KANSAS----A Reliable Statement.

The following is an extract of a letter from Kansas, written by a minister in Emporia, and published in the "Congregationalist," and re-published in part by the "Independent" under the above caption. We agree in deeming the statement reliable, excepting the words "almost providential."

"Here let me relate an interesting incident which seems almost providential. The long-to-be-remembered snow-storm of January 16th completely checked all communication with different parts of the country. The suffering of those out on the roads to and from Atchison was indescribable. This southern country was as completely cut off from all resources as though the Arctic Ocean flowed around. Teams were all disabled. Gaunt famine and death stared them full in the face. Several families had lived on nothing but dry buffalo-meat for weeks. Six days would see the last of their means of subsistence. The most vigorous man in the settlement, the blacksmith, started on foot for this place to beg a load of provisions to be sent immediately, while he hurried on to Atchison. The snow had begun to soften, and for twenty-four weary miles he was compelled to break his own path through it. Few thought that he could get through alive. When he reached Emporia he was stone blind (snow blindness.) Efforts were immediately put forth to relieve the suffering; but before the load was ready the snow went off, and the streets were for a long time impassable. At this juncture a large herd of Buffaloes poured through all those valleys of distress, an event which had never occurred since the settlement of the country, and every man killed as many as he wanted. A friend of mine told me that he shot two from

his own door. Thus the people were saved from death." — *Congregationalist.*

## Matrimonial.

Married by Elder John Darst at the house of the bride's father April 11th Elder JAMES QUINTER, Co-Editor of this paper and Sister FANNY STUDEBAKER, daughter of John Studebaker of Miami county, Ohio.

## OBITUARIES.

Died in Wayne county, Ohio February 23, sister LYDIA RITTENHOUSE, wife of brother Aaron Rittenhouse, aged 20 years, 7 months and 8 days. Her disease was lungfever. Being a daughter of our beloved members Emanuel and Sarah Buechly, she made choice in her youth of following and obeying her Savior, and was received into the church at the age of 15 years, remained a faithful sister, and died in the triumphant hope of eternal life. The last words she spoke, were bidding her mother farewell, and to meet her in heaven again, where parting will be no more.

Farewell, my husband near and dear!  
Farewell, my loving child so near!  
Farewell, dear parents, fare you well;  
My soul does now with Jesus dwell.

Farewell, my loving brethren too,  
My loving sisters all, adieu!  
I hope ere long you'll all meet me,  
Where we no more shall parted be.

Died in Columbiana, O. January 22d, LEA CELESTINE HAAS, infant daughter of Solomon and Lydia Haas, aged 2 years, 10 months and 6 days.

Died in this vicinity February 19 MAGDALENA SOUTTER, wife of John E. Soutter, aged 57 years, 3 months and 21 days. By her request she was buried without any funeral services.

Died in the same neighborhood February 24, MELINDA WUNDERLIN, daughter of widow Wunderlin, and a niece of the above Magdalena Soutter, aged 9 years and 11 months. She had lost in a former illness her hearing and speech, which circumstance led to the text Mark 7: 37.

Died in Shelby county, O. April 4, 1860 WILLIAM ETTER, son of brother George and sister Maria Etter, aged 3 months.

Died in Miami county, O. December 3 last JOHIN ETTER, son of brother Jacob and sister Hannah Etter, aged 1 year, 11 months and 8 days.

Died in same county, January 29, SARAH ETTER, daughter of brother John and sister Elizabeth Etter, aged 2 years, 11 months and 21 days.

Died in Portago county, Ohio, February 27, SAMUEL STUMP, son of George and Eliza Stump, and brother-in-law of the printer of this (Jacob H. Kurtz, aged 25 years and 5 days. He was a member of the Disciples church, and was respected by all who knew him. Disease: Consumption. Funeral text: Job 14:1, 2.

Communicated by J. I. C.

Died in Fayette co., Pa., February 13th, CHARITY JOHNSON, daughter of Nicholas B and Elizabeth Johnson, aged 4 years, 7 months and 9 days. Disease, Chronic Diphtheria. Funeral service by Jacob Mack from Matthew 19:14.

*Lines Suggested by the Father.*

"I take these tender lambs, said he,  
And lay them in my breast;  
Protection they shall find in me,  
In me be ever blest."

Died in Fayette county, Pa., February 22d, 1861, NANCY WALTERS, consort of Andrew J. Walters, and daughter of Peter and Barbary Johnson, aged 33 years, 3 months and 6 days. Funeral service from 1st Thessalonians 4: 13—18, by David Johnson assisted by the writer,

How peaceful is the closing scene,  
When virtue yields its breath;  
How sweetly beams the smile sereno  
Upon the cheek of death!

The Christian's heart no fear can blight,  
No pain his peace destroy;  
He views, beyond the realms of light  
A pure and boundless joy,

Oh, who can gaze with heedless sight,  
On scenes so fair as this?  
Who but exclaims—"Thus let me die,  
And be my end like his?"

Died in the Monocacy church, Frederick co., Md., March 26th, 1861, sister MARY SUSAN SAYLER, mother of Jacob and D. P. Sayler, aged 77 years, 11 months and 18 days. Funeral services by bro. Jesse Roop. Text, Rom. 6: 22, 23.

The deceased was a member in the church for 49 years, and it may be said of her, a mother in Israel.

Died, April 6th, in the same house, sister SUSAN SAYLER, consort of bro. Jacob Sayler, aged 47 years, 10 months and 8 days.

In the death of this estimable sister, our dear brother has lost a companion rarely found, and the children, nine in number, a mother in whom were combined all the graces characteristic of the true Christian mother, and the chnreh one of its brightest ornaments. But thank the Lord, none of us need sorrow as those who have no hope.

Sacred to her memory, the writer feels it due to her family and friends, to say that he had the pleasure to live in relation as brother-in-law with her for upwards of 30 years, (29 of which she lived as a sister in Christ,) part of the time in the same house, part of the time in the same yard, and no time over one mile distant, and witnessed her passage through all the ordinary trials, privations, and disappointments incident to this life. Yet he has never seen her thrown off her equilibrium, never heard one word or murmur escape her lips, inconsistent with her Christian profession. As the vibration of the pendulum of the well regulated clock is steady

and regular, so was she in the discharge of the duties Christianity imposed upon her. Of her it can truthfully be said, she lived without an enemy on earth. Thanks be to God, she died as she lived. She lived the true Christian life, and died the true Christian's death. Wherefore comfort one another with these words. Funeral services by Elder Jacob Sayler and Jonathan Sayler. Text, 2d Peter 3 : 14. D. P. S.

Died in Somerset co., Pa., January 28th, our dear brother NATHAN TRENT, aged 57 years, 5 months and 11 days, leaving a sorrowful widow and five children to mourn their loss, which we trust is his everlasting gain. His sickness was a lingering consumption. Funeral sermon by bros. John I. Cover and Michael Wyndt, from Phil. 1: 21.

Died in Appanoose co., Iowa, February 22d, brother JOHN LANTZ, formerly of Wayne co., Indiana, aged 85 years and 16 days. Funeral services by the brethren on John 5: 24--29.

Died in Fairfield co., O., March 4th, sister MARGARET HOFFART, wife of Solomon Hoffart, aged 72 years and 13 days. Her sickness was Palsy, with which she was first attacked in 1852, and has not been able to do anything the greatest part of the time, to which at last came dropsy at the heart, of which she suffered much for the last three weeks, but bore all with great patience. Funeral services by bros. Eli Stoner and Phil. Stoneburner, from 2d Sam. 14: 14.

Died in Indian Creek church, Montgomery co., Pa., February 28th, brother CHRISTIAN L. MEYER, aged 48 years, 8 months and 6 days. He was a faithful member in the church, and beloved by all his neighbors. His disease was consumption, with which he was afflicted about a year, which affliction he bore with the greatest patience. Funeral sermon by bro. Sam'l. Harley, on 2 Tim. 4: 7, 8.

Died in Warrior's Mark church, Huntingdon co., Pa., April 4th, brother HENRY NEAR-HOOOF, of consumption, aged 64 years, 3 months and 15 days. He was a member of the church for about 30 years. G. MYERS.

Departed this life in Chelsea, Joe Davies co., Ill., March 28th, brother JOEL EBY, aged 68 years, 11 months and 22 days. He had been a consistent member of the church, but at the time of his demise he was not connected with the church. But if we are to exhort as a brother one that is excluded, we may remember him in love after he has gone to his last account. At his funeral, Isaiah 40: 6, was improved for the occasion.

#### LINES FROM A SON.

My father left this world of woe,  
For regions of eternal love;  
'Twas God who called him from below,  
To join in praising him above.

Died in the Manchester church, Wabash co., Ind., February 25th, the old brother JOSEPH HARTER, aged 77 years, 4 months and 15 days. He emigrated from Ohio to this part of God's moral vineyard, as one of the first settlers, and has exercised in the office of an Elder for a number of years. At his funeral brother Joseph Hardman and Jacob Metzgar spoke from Rev. 14: 12, 13, to a goodly number of people.

J. O.

Died in Fulton co., Ill., March 12th, sister SUSANNA BURGARD, wife of John Burgard, formerly from Pennsylvania, aged 53 years, 11 months and 14 days. She was an exemplary sister in the church, and beloved by all. Left a husband and nine children to mourn their loss. Funeral service on Rev. 7: 13, 14, bro. Danner and the writer. JOHN FITZ.

Died in the Conemaugh congregation, Cambria co., Pa., on the 17th of January, 1861, sister HANNAH HORNER, widow of brother Adam Horner, aged 88 years and 5 months. She was a consistent member of the church for a number of years, and leaves a large number of children and grand children to mourn the loss of a kind and affectionate mother. Funeral discourse by the brethren from Rev. 22: 14.

HENRY C GOUGHNOUR.

Died in Washington co., Tenn., March 31, 1861, sister BARBARA GARBER, in the 74th year of her age. She was a faithful sister for many years. Funeral service by brothers John Head and D. B. Klepper from Rev. 14: 13,

Hope looks beyond the bounds of time,  
When what we now deplore,  
Shall rise in full immortal prime,  
And bloom to fade no more.

Died in the Big Creek congregation in Richland co., Ill., Augnst 28 CATHARINE E. FRITSCHLY grand child of brother John and sister Catharine Glothart, aged 11 months and 21 days. Funeral service by the writer on 1 Pet. 1: 24, 25. MICHAEL FORNEY.

Also in the same congregation, March 23d, 1861, brother JOHN SAINGER, aged 72 years 5 months and 17 days, leaving a widow and three children to mourn their loss. Funeral discourse by Michael Forney and S. M. Forney, from the 102d Psalm, 11th and 12th verses.

Departed this life, March 23d, 1861, in the Yellow Creek church, Bedford co., Pa., sister CATHARINE BRUMBAUGH, consort of brother Samuel Brumbangh, aged 65 years, 5 months and 18 days, who leaves a worthy husband 74 years of age, and eleven children to mourn their loss; the youngest child twenty-two years of age. This beloved sister is departed, whose love and friendship we were permitted to enjoy for many years. Yet those who knew and loved each other in Jesus, are not separated forever. These have gone before, and we are to follow; a few days or years which we may have to sow in tears, will bring us together again with those that went before us, in a harvest of joy. May the lonely Widower, the sorrowing children who are nearly all believers together with their children, be comforted in her triumphant departure, in hope of a blessed immortality, and the sweet remembrance of her virtues and graces be a rich legacy to her husband, her sons, her daughters, and her surviving friends. Disease of the sister, she was for about two years that she performed no labor. Old age being her main complaint, and on the 23d of March, at about 4 o'clock, P. M., she was supposed to have an epileptic stroke. She fell from her chair, and was immediately removed to bed, but alas she was then lifeless. Funeral text: "We have no abiding city here; we seek a city yet to come: Funeral services by A. Snodberger and H. Clapper.

S. A. MOORE.

that and the spring wheat looks at present very promising. So if the people can only have provisions until the middle of July, they then can do, provided the wheat will yield this year as heretofore, last year excepted.—How much of the state-donations has come to Atchison, I cannot learn. POMEROY has gone to Washington city, and left his "Kansas aid" business in the care of clerks. We have received as yet NOTHING from this General Aid Committee. The brethren and friends have kept us so liberally supplied, that we had no occasion of applying for relief in that direction. We hope that none of us may be compelled to do so yet. It would please us all very much, if you could be sometimes present and see how we get on and do &c. &c."

JACOB ULRICH,  
CHRISTIAN SHANK.

(This came too late for insertion inside. Comment is unnecessary. Ed.s.)

#### TO OUR SUBSCRIBERS.

All of our old subscribers, who have not yet received any No. of the new volume, can be supplied from the commencement of this year upon application, and we shall be much pleased if they will order soon, inasmuch we become too much crowded. We can supply not only our old, but some new subscribers.

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One of the most interesting and useful publications which comes to our sanctum is the SCIENTIFIC AMERICAN, a weekly publication devoted to popular science, new inventions, and the whole range of mechanic and manufacturing arts. The SCIENTIFIC AMERICAN has been published for fifteen years, by the well-known Patent Solicitors, Messrs. MUNN & Co. 37 Park Row, New-York; and has yearly increased in interest and circulation, until it has attained, we understand, nearly 30,000 subscribers, which is the best of evidence that the publication is appreciated by the reading public.

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A New Volume commences on the 1st of July, and we hope a large number of our townsmen will avail themselves of the present opportunity to subscribe. By remitting \$2 by mail to the publishers, MUNN & Co. 37 Park Row, New-York, they will send you their paper one year, at the end of which time you

wish to sec it without charge. Hon. Judge Mason of Iowa, who made himself so popular with the Inventors of the Country, while he held the office of Commissioner of Patents has, we learn, associated himself with Munn & Co. at the Scientific American office New York.—

#### FROM KANSAS.

0 A still later dispatch received by mail this day (April 27.) from Mr. JACOB ULRICH, repeating his fears that the most distressing time is at hand for want of bread, states that \$48,000 were received by Express from the East, without giving name or place, where it came from. God bless the unknown givers.

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DR. LEBBEUS BIGELOW late of Adamsburg, Pa. was very successful in treating cancers. Before his death he communicated to the undersigned his mode of treatment, and they are now practicing it with success. They therefore invite those afflicted with cancers, to call upon them and test the efficacy of their mode of treating this malignant disease. Persons coming by the Pennsylvania central R. Road, will stop at Manor station. We will convey them from the station to Adamsburg, if informed of the time of their arrival.

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THE  
GOSPEL VISITOR,  
A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

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VOL. XI.      June 1861.      NO. 6.

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# THE GOSPEL - VISITOR.

VOL. XI.

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## IS THERE SALVATION OUT OF THE CHURCH.

The remark is often made that there are as good people out of the church as there are in it, and that people can do as well out of it as they can in it. That there are some people out of it who are as good as many who are in it are, and even better than some in it, will be readily admitted by the candid and observing. But that those in the church can attain to no higher degrees of holiness, and be no more acceptable to God than those out of the church, we do not believe.

How far the unsearchable goodness and great mercy and wisdom of God may provide some way of escape for those who have not the light of the gospel, we know not. But the gospel only offers salvation to those who believe in the Lord Jesus Christ. And the apostolical principle, "them that are without God judgeth," Should prevent us from condemning too hastily or severely such as never have had the Gospel preached unto them. On the same principles we argue that salvation is only promised in the gospel to those who are in the church of Christ, and that all men to whom the gospel is preached, must become members of this church when it is plainly made known to them, and when they can do so, or be condemned and excluded from the favor of God.

That salvation is only to be obtained by those who are members of

the church, will appear from the following consideration founded upon the Scripture : Paul in speaking of his sufferings says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, *for his body's sake, which is the church.*" Col. 1: 24. Here the church is represented as the body of Christ. The same idea is conveyed in the following passage in which the apostle is speaking of Christ's exaltation by the Father: "And hath put all things under his feet, and gave him to be the head over all things to the church, *which is his body,* the fulness of him that filleth all in all." Eph. 1: 22, 23. Now as the church is represented as the body of Christ, those who are separated from the church, are separated from his body, and from himself. But the Savior declares, if a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15: 6. It appears then that there is no life for those who are separated from Christ, or who are not members of his church, but that they become as withered branches—fuel for the fire.

It is not merely the want of a membership in the church that exposes those who have not such a membership to the danger of failing to enjoy salvation; but because they have not that connection with Christ which a lawful membership in the church secures, they do not partake of that divine power which is abso-

lutely necessary to qualify all for heaven. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Here the apostle represents Christ as having given himself only for the church. And we understand him to mean that it is only those who are lawfully connected with the church, who will derive all the advantages from the mediatorial work of Christ, which that work is capable of imparting. Hence it is said he gave himself for "the church," because those not in the church will not be likely to be benefited by him. The Savior in organizing the church and in giving ordinances or means of grace to the church, for the use of its members, no doubt saw there was a necessity for the church and for its ordinances. Now to fail to possess a membership in the church, and to live in the neglect of the use of the means of grace which the church affords its members, and say we can be as good without these as with them, is charging the Savior with doing what there was no necessity for doing, and making ourselves wiser than he is. But there are various duties obligatory upon the members of the church. In the commission Christ said to the apostles, teach "them (the members of the church) to observe all things whatsoever I have commanded you." Now the members of the church observe the commandments of Jesus, while those out of the church do not. If then the

latter can be as good as the former, the disobedient can be as good as the obedient; but this cannot be admitted without rejecting the whole system of divine revelation.

Again; the church is the great agent through which Christ accomplishes his purposes of mercy, in spreading his truth, and in reforming the world. Now if we look for the recompence of reward which Christ will bestow upon his faithful servants, we must enter into his church as into his vineyard, and there labor, bearing "the burden and heat of the day." But will some say we can do good to the world although we may not be in the church? We have seen that the church has been organized by Christ, and that it is through this medium which he works, and if any refuse to co-operate with him in this way, and prefer their own ways, they are not respecting his authority as they should, and they cannot justly expect him to say to them "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

It is said in Acts 2: 47, "the Lord added to the church daily such as should be saved." Here there is evidently implied a connection between the church and salvation. And this being the way and method that the Lord has established in the world for the saving of souls, or for applying that salvation to them which he has purchased for them, we have no reason to expect that he will depart from it and save any in any other way, who have an opportunity of entering into the church. It is a great privilege and blessing

to enjoy a membership in the church of Christ. He will one day "present it to himself a glorious church, not having spot, or wrinkle, or any such thing, holy and without blemish."

J. Q.

For the Gospel Visitor.

### CHRISTIAN MUSINGS.

I sit alone within a room,  
And through a window gaze :  
The world appears to be in gloom,  
All nature in a haze.

Dark clouds are spread o'er all the  
And mist fills all the air, [sky ;  
And every thing appears to lie  
Subjected to despair.

But, when I meditate, I know  
I've seen such days before :  
And clouds, and mist, away did go,  
And gloom was seen no more.

But all the sky again was clear,  
The sun diffused his rays ;  
And all, once more, did bright appear  
Again were pleasant days. [pear,

Thus is it with the christian's sky :  
Oft gloomy clouds arise,  
And misty atoms thickly fly,  
And darken all their skies :

But soon these clouds do disappear,  
Their sky is all serene,  
Their sun, again, shines forth more  
Than it before had been. [clear,

So brethren, let us not sit down  
In sadness and in gloom ;  
For yonder there's a sparkling crown,  
And yonder there is room.

When we get there, our sun will shine,  
Transeending, clear, and bright.  
No more our anxious souls repine ;  
And naught our bliss shall blight.

J. W. B.

For the Gospel Visitor.

### DEATH WELCOMED.

To the truly pious Christian, death is welcomed. His life is, at best, a fleeting show of fading humanity. When made like unto Christ in "righteousness and true holiness" it is an exhibition of gospel virtue and a sure and necessary preparation for the solemn hour and article of death. The Christian can truly hope in the faith of God, when Christ comes to call him away by death ; he comes to set him free from his present sorrows ; to deliver him from his struggles of remaining corruption, and to receive him to dwell with Christ in complete holiness and joy. He shall "be absent from the body and be present with the Lord." 2 Cor. 5 : 8.

The Lord will indeed call him away from this world, but, O ! what is the world that he should be fond of it, and cling to it with so much eagerness ? How low are all these enjoyments that are peculiar to it, and how many its vexations, its snares, and its sorrows. He should review his pilgrimage thus far and though he must acknowledge that goodness and mercy have followed him all the days of his life" Ps. 23 : 6. yet has not that mercy itself planted, at least, some thorns in his pathway, and perhaps given him some wise and very necessary (though painful) intimation that "this is not his rest. Micah 2 : 10. May he not review the monuments of his withered joy or blasted hopes if there be, at least, love enough for the proper engagement to reform and advance in holy life from those monumental remembrances which are left behind in his afflictions.

He should look upon the graves that have swallowed up many of the dearest and most beloved friends in the freshest bloom of life and at that period too in which they exercised the best usefulness in the cause of Jesus. Should not the Christian here pause and think and converse with those dead with solemn reflection that in a few days more death will renew his conquest at the expense of the living, and devour those who may survive him. Viewing the living as well as the dying or the past dead he can behold the state of human nature under the many grievous marks of its apostasy from God, and then he is prepared to say whether it be wisdom in the good man to wish to stay here. Your unworthy brother feels sensible that were he himself secure of being reached by any of the arrows that fly so swiftly around him he could not but mourn to see the wounds that are given by them, and to hear the groans of those who are continually falling under them. The diseases and calamities incident to mankind are so numerous and varied that no one can escape. Indeed a man whose heart is tender is almost ready to feel his spirits broken as he walks through the world and surveys the sad scene. Especially when he sees how little he can do, at best, for the recovery of them whom he pities.

My dear reader, can we speak a little more directly to you? Are you a Christian indeed? Does it not pierce your heart to see how human nature is sunk into vice and shame!—What amazing insolence. Some are making themselves openly vile, and how the name of Jesus is thereby dishonored, and that by too

many who call themselves his people; to see the unlawful deeds and filthy practices of those who profess in Jesus *a walk of life like his*, yet working iniquity and ungodliness, and will you behold at the same time the infirmities and irregularities of those concerning whom we have always entertained better hopes in the service of that good Being who gives them a better—a higher—and holier privilege.

Do we not wish to escape from such a world as this when a righteous and compassionate soul must be vexed from day to day by so many spectacles of sin and misery. 2 Pet. 2: 8. Is it not a delightful prospect to the faithful to receive the visit of Jesus for an hour? and will it not be infinitely more so to dwell with him forever? Especially when we can say in language like the following: “Lord” (and may we well say also,) “when I dwell with thee, I shall dwell in holiness, for thou thyself art holiness; in love, for thou thyself art love; I shall dwell in joy, for thou art the fountain of joy, as thou art in the Father and the Father in thee.” John 17: 21. This scripture carries its own interpretation, viz., *to bid a welcome to his approach*. And again another scripture saith: “Father, I will that they whom thou hast given me be with me where I am that they may behold my glory which thou hast given me.” Jno. 17: 24. This speaks peace and heavenly pleasure.

But our prospects stop not at death. No, we like faithful Abraham look forward for a resurrection unto eternal life. In regard to the final appearance of our Lord unto judgment, the Revelator says, “Surely I will come quickly,” and

we might remark that just Judge "will avenge his elect speedily." Luke 18: 7, 8. This may appear for two reasons: God is righteous and therefore is both *able* and *just* unto all the cries and supplications of those who are his chosen in Christ Jesus through perfect obedience in the faith of the living God. 2. Because he has promised both to hear them and help them into everlasting glory at his right hand. "Delight thyself in the Lord, and he shall give thee the desires of the heart." Ps. 37: 4. Thus we see it will appear to us, if we compare the interval of time in the blissful eternity which is to succeed it—the coming of Christ, and probably if we compare it with those ages which have already passed since the sun began to measure out to earth its days and years. And then how we will all *claim* a privilege to sing a part in the joyful anthem. "Amen; even so, come. Lord Jesus!"

The day of judgment is an awful day—a day in which all nature shall be thrown into confusion as yet unknown. No earthquake, no eruption of burning mountains, no desolation of cities by devouring flames, or of countries by overflowing rivers or seas, can give any just emblem of that dreadful day, when "the heavens being on fire shall be dissolved; the earth also, and all that is therein, shall be burnt up." 2 Pet. 3: 10—12., when all nature shall flee away in amazement "before the face of the universal Judge" Rev. 20: 11. And there shall be a great cry far beyond what was known "in the land of Egypt when there was not a house in which there was not one dead." Exod. 12: 30. Our flesh may be ready to

tremble "at the glance of the Lord," yet our spirit may rejoice in God our Savior. Luke 1: 47.

Then the Lord will come to vindicate the justice of these proceedings whieh have been, in many cases, so much *obscured* and because they have been obseured, have been *blasphemed*. He will come to display his magnificeence, descending from heaven "with a shout with the voice of the archangel and the trump of God," 1 Thess. 14: 16: taking his seat upon a throne of infinite splendor and with his "Father's glory and his own," Luke 9: 26. surrounded with a numberless host of shining attendants "when coming to be glorified in his saints and admired in all them that believē." 2 Thess. 1: 10. His enemies shall also be produced to exhibit the grace and power of his triumph. Then the serpent shall be seen rolling and eoiling in the dust and trodden under foot by him and all his saints. Those wicked who once condemned him, shall tremble in his presenec, and those who bowed the knee before him in profane mockery shall in wild despair "call to the mountains to fall upon them, and the rocks to hide them from the face of the Lamb of God," Rev. 6: 16. whom they once led away to the most inhuman slaughter.

What thing, indeed, shall not Jesus accomplish? He shall come to break the bars of the grave and to reanimate the sleeping elay. Our bodies truly, may be laid in the dust and be lodged there as a testimony of God's displeasure against sin—against the first that ever was committed, the sad consequences of which *the dearest* of his children are not exempted.

But we shall then have an ear to hear the voice of the Son of God and an eye to see the lustre of his appearance which will "shine forth like the rising sun (Ps. 19: 5) in the azure heavens. Our souls shall be newly dressed to grace this solemnity and be clothed not with rags of mortality, but with robes of eternal glory. For he "shall change our vile body that it may be fashioned like unto his glorious body." Phil. 3: 21. And when those in Christ are thus royally arrayed, he shall confer high honors upon them before the assembled world. Christians in this world may be loaded heavily with infamy or called by reproachful names by "the scornful" "for Christ's sake," but he will then bring forth your righteousness to shine as a light, Ps. 37: 6 and your "salvation as a lamp that burneth." Isa. 62: 1.

Though we be dishonored in this world by the scornful, we shall be acknowledged by God. Be we treated even "as the filth of the world and offscouring of all things," (1 Cor. 4: 13) he will show that he regards us "as his treasure in the day that he makes up his jewels," Mal. 3: 17.) when he shall put away the wicked of the earth as dross. Ps. 119: 119. We shall be pronounced righteous in that full assembly, and though we have broken the divine law and might in strict justice have been condemned, yet being clothed with "the righteousness which is of the great God by faith" Phil. 3: 9. justice itself shall acquit us, it shall join in with mercy in "bestowing upon us a crown of life." 2 Tim. 4: 8. Christ will "confess us before men and angels," (Luke 12: 8) and will pronounce us good and faithful

servants and call us to "enter into the joy of the Lord." Matth. 25: 21.

O brethren, we who have occupied the lowest seats of our worshiping assemblies, and perhaps to whom none of the opulent or proud would ever condescend to speak aid or comfort, can then be permitted as assessors with Christ on his judgment throne, to join with him in the awful sentence he shall pass on wicked men and rebellious angels.

Nor is it merely one day of glory and triumph. O no, but when the Judge arises and ascends to his Father's court all the blessed shall ascend with him "to his Father and your Father, to his God and your God." Jno. 20: 17. We shall go to make our appearance in the New Jerusalem, in those shining new forms which we have received of him, and which no doubt, will be attended with a correspondent degree of improvement of the mind; and take up our perpetual abode in that fulness of joy with which we shall be filled and satisfied in the presence of the Lord, (Ps. 16: 11) and experience the consummation of that happiness which the saints in the intermediate state have been greatly waiting for.

We shall go from the ruins of a fast dissolving world to the "new earth wherein righteousness forever dwells." 2 Pet. 3: 13. Then all of God's elect shall be at rest and their happiness shall be completed. The whole company shall be "presented before God, as the Bride, the Lamb's wife Rev. 21: 9, whom the eye of its celestial Bridegroom shall survey with unutterable delight, and confess it to be 'without spot or wrinkle or any such thing.' Eph. 5: 27. Its character and state being

just what he originally designed it should be when he first engaged "to give himself for it, to redeem it to God by his blood." Rev. 5: 9. So shall the immortal ages roll away and we remain ever with the Lord—unchanged—our happiness ever the same—our praises to him who is the source of all our bliss shall be unceasing and full of glory in the highest.

Thus beloved brethren, we cannot look back to the beggarly elements—or around us on this earth for one single spot *as a fit choice for happiness after death*; no, no, all here will be misery and woe! Then let us have faith in God, and select a life like our divine Master—be clad with him—and walk in love, meekness, and forbearance, and as near in the practice of his Gospel and the keeping of his Spirit in true holiness as possible.

With these lines, dear reader, I have tried to improve my own soul for the solemnities of death, and I humbly pray God that we all may become well prepared for our end that we may welcome death.

Yours in brotherly kindness,

J. I. C.

Masontown, March 20, 1861.

For the Gospel Visitor.

### SABBATH SCHOOLS.

In considering the subject of Sabbath schools it is not my purpose to condemn them in every respect in saying it is not likely any good can be accomplished in that way, or under every circumstance contrary to the spirit and tenor of the gospel. Neither shall we vindicate them in every respect as they are usually conducted at this day; because we do not believe the Lord sanctions

every thing that has his name attached thereto, or that all the wonderful works done in his name are acceptable in his sight. "Not all that say Lord, Lord, shall enter into the kingdom of heaven."

Sunday schools are being introduced into every town, hamlet, and seetion of country. The children of the rich and poor have like access to them. And it is a notable fact that the minds of the major part of the rising generation are greatly influenced by them. If that influence leads the minds of the children in the proper channel of scriptural knowledge and understanding in the full acceptation of the term, can any lover of the truth say aught against it? We would think not. But is there not reason to suppose the majority of Sabbath schools tend rather to lead the minds of the young into channels other than the pure and unadulterated one? Pending this idea, let us examine into the subject a little. We will pass sectarian Sabbath schools by, as according to the seed sown so shall the fruit be. The most popular ones are what are denominated Union Sabbath schools. These are largely patronized by persons of all denominations, the brethren not excepted. At least I know this to be the case in some neighborhoods. Now there is no doubt but what such brethren and sisters that encourage these schools, do so through motives of love and a desire to do good. Let us brethren and sisters, carefully examine all the rays that proceed from this would-be great light, and see if there is not also some shadow to be found that may be the means of forever keeping the true light from shining into the hearts of our chil-

dren. If such shadows be found, will we not stop and reflect and remember, a little leaven leavens the whole lump.

Let us commence the investigation by propounding a few questions; viz., such as these: Is the whole plan of salvation and tenor of the gospel in all its bearings fully and freely taught? Is immersion taught to be the only true christian baptism? Is self-denial taught and fully explained according to the precepts of our Lord and Master? Is feetwashing treated as an ordinance binding upon every child of God? Were a brother or sister in one of these schools to tell their class that trine immersion was the true mode of baptism as taught in the great commission, would it not be like unto a spark of fire in a powder magazine? What! boldly countenance a school of scriptural learning and not be at liberty to explain the meaning of terms to our children, or to teach them that every jot and tittle of the word of God demands a reverential respect? Away with such restrictions, such a line of demarkation which says thus far you can go but no farther.

But one may say we need not define the doctrinal points of scripture —can do that when we get older. Yes, bend the tender sprout so as to avoid coming in contact with knotty substance until it is more able to bear sturdy impressions, when lo the surface has become hard, and the body difficult to bend, and should we succeed in bending it in the right direction, how apt it is to again return to the manner in which it was first trained. Let us think of this.

We have given a few hints at different minds — that they may

what is not taught in these Sabbath schools, now we will say a little upon what is taught therein. Their libraries are chiefly composed of religious novels, which are anything else than a complimentary reflection upon matters of truth. Or is it that truth is less reliable! or not as suitable for instruction upon things of a divine character! Many of those books contain accounts of how children of five, six or seven years of age "gave their hearts to God," how they prayed, how they sang and how they died rejoicing, and talking about their Savior, and, finally, close the chapter by admonishing in affecting terms the young (yet in their infantile state) to pray to God for new hearts, must get religion or they never will see the dear Savior. Is such a procedure in accordance with the teachings of Christ? We think not. He, whilst here on earth, blessed them. And was it because they so desired it? Verily no. Well, he is the very same Christ requiring no more of them now than at that time. This manner of exciting the young mind unnecessarily, is certainly wrong. Were our children taught the Scriptures as we believe Timothy was taught them, when the operating Spirit of God called them, they would accept the Savior upon the terms of the gospel, and not be led off through excitement, or by promises of man. Also in those schools we find Scripture question books upon only portions of the Bible. Other points, of great importance too — are carefully avoided. Bible dictionaries are used with different definitions to some of the ordinances as given by God. Thus suiting the dif-

choose what suits their inclinations best.

Brevity demands that we hurriedly pass on. To sum up the whole matter, we believe Sabbath schools—of the nature we have had in question—is a mighty means for moulding converts to the popular religion of the day, because their lives and practice closely harmonize with what is taught in the Sabbath schools. Many of the distinctive doctrines and observances which it is the Christian's solemn duty to uphold, are entirely ignored. "According to thy faith so be it" is the motto of hundreds and thousands of professors of Christianity whose tender minds were modeled under the hands of their Sabbath school instructors. Then is it to be so much wondered at that man will raise the puny arm of flesh in rebellion against the laws of high heaven when he has been so taught, or at least, has not been taught to cherish the "all things" of Holy writ.

Brethren, will we not pause and consider whether it will be doing our children justice to have them brought up with their minds influenced at all by those schools? Paul says to Timothy who knew the Scriptures from a child, "continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." We cannot appropriately admonish our children in the like language, unless they have learned the whole truth, and they should know of "whom" they have learned.

It is argued, our children will accompany their playmates to Sabbath schools, and is it not better we should be there to aid them in their researches after knowledge? To

this we only have to say, if there is any truth in the foregoing remarks, we certainly are not justifiable in encouraging such institutions as they are generally conducted. Doubtless the reader by this time entertains the idea we are opposed to Sabbath schools under any consideration. Not we. We believe if properly conducted, the whole truth and nothing but the truth held forth, and that in a manner that will demand reverential respect, they may be instrumental in doing much good—may tend to lead our children to flee for refuge under the engrafted tree of salvation. If they are taught that in every branch of that tree there is "balm of Gilead," never would they put forth their hand to lop off one twig that ever may be engrafted thereon.

That Sunday schools in every form, are contrary to the teachings of Christ, we do not so understand. We are taught to bring up our children "in the nurture and admonition of the Lord." If we collect them together as a flock of little lambs, and encourage them to do the will of, and be led by their Shepherd Christ. Is there more harm in this, than for them to remain at home probably spending the whole Sabbath in idleness, or worse, in learning the ways of some bad companions. And many idle children of careless parents may be enticed to join the company of little ones and learn the riches of Christ. And those who feel themselves too poor to appear in those schools where vanity of dress and demeanor is permitted, would willingly come to a school where humility and equality was manifested.

Have we not then the privilege

and right to go to work and establish Sabbath schools that will harmonize with the teachings recorded in the book of holy inspiration? 'Tis true, such schools could be conducted without any other than the Book of books. But if we ever expect to make them attractive and reliable to the young mind, the numerous subjects of the Bible should be singled out and treated with simplicity and a strict regard to the true meaning. In this way, could not many unobjectionable little books be produced, suitable for children in Sabbath schools as well as upon other occasions, and be a means of keeping at a distance the trashy and untruthful books that are floating the land? We all know the children at this day will read other books than the Bible, then let such be put into their hands that they will relish and be instructed and be benefited with.

J. S. F.

*Remarks on the foregoing Article.*

The writer of the above article seems to have felt it a duty to warn against the influences of Sabbath Schools when not properly conducted. He does not go against the institution itself, but against the abuse of it. He fully recognizes the propriety and utility of Sabbath Schools when properly conducted.

If the youthful mind is susceptible of receiving erroneous ideas, if such are instilled into it, would it not be susceptible of receiving correct ideas if such were taught it? It certainly would. Hence the necessity of making use of every facility designed to instill good principles into the minds of the young. Every good thing may be abused. And so may

the Sabbath School, a powerful agency for forming the principles of the young, have been. But we should always discern between the abuse of a thing when diverted from its lawful purpose, and made subservient to the production of evil, and its capability of doing good when properly used.

While we are happy to agree with the writer that Sabbath Schools conducted upon proper principles and in a proper way, should be encouraged because they are calculated to do good; and while we also agree with him in thinking that the powerful influence exerted by this institution is not always used for the inculcation of truth, there are a few of his remarks which we should like to have seen qualified somewhat, fearing their tendency may not be of the best character. We shall therefore notice the point alluded to, but with the kindest feelings toward the writer. The remarks to which we refer, are those made upon the conversion, and the religious exercises of the minds of children. They are made in connection with his remarks upon the want of proper books in Sabbath School libraries. We think that the books used in Sabbath Schools are too frequently made up of the histories of the conversions of children, and the manner in which they have died, and we believe these accounts are often too highly colored. And we do not approve of as much of this kind of reading as is found sometimes in Sabbath School libraries. Neither do we approve of exciting the young mind, or the more matured mind either, too much with such narratives. But we also think that the minds of some children at a very early age experience

convictions for sin, and are susceptible of religious impressions. When the mind becomes sufficiently developed to know something about the nature of what is evil and of what is good, and if it then does what it knows to be evil, it becomes somewhat guilty, and it may, when it knows what it has done, feel remorse. Of course the degree of guilt would correspond with the degree of intelligence possessed. For a parent to reason with a child to show it that it had done wrong, could be very absurd, if the child could understand nothing about the wrong it had done. But parents do, and ought to reason with their children to show them the sinfulness of their actions, if their actions have been wrong. And the propriety of this course presupposes a knowledge in the child. Now, if a parent reasons with a child and shows it that it has done wrong, should not that child be taught to pray to God and ask his forgiveness? We think it should. If it has knowledge enough to know anything about the wrong, it may be taught to know something about the remedy. If children quarrel and fight with one another, and are disobedient to their parents, they should be taught that this conduct is very wrong in the sight of God, and that he is displeased with such conduct. They also should be taught to ask his forgiveness for such conduct. And we think when children have such dispositions as incline them to fight and quarrel with one another, and disobey their parents, it would be very proper for them to ask God for a new heart—a heart that would not incline them to do such things.

The brother alludes to the circum-

stance of Christ blessing little children, and asks whether they desired his blessing, and thinks they did not. This may have been the case. But is it not likely that those that the Savior blessed were so young that they had no knowledge of right and wrong, or that they were very good children? Is it very likely that he would bless children that were old enough to know that such conduct was wrong, and yet would fight and quarrel, and treat their parents unkindly? He might pray for such, but it is hardly likely that he would bless them in the common meaning of this term, without they desired his blessing.

Children may at a very early age have some knowledge of right and wrong, and of God. The account given of the manner which the father of George Washington took to impress his son's mind with the idea that all things have a first cause, & that they did not come by chance, is familiar to all. Was not that a wise course? And it seems to have been beneficial. Now when that child thought that the cabbage seed could not have fallen so regularly by chance as to form his name, he was only six years old.

We are deeply impressed with the propriety and necessity, of parents beginning to cultivate a Christian character in their children at a very early age, if they would perform their duties faithfully to their children, and pursue a course which would be most likely to terminate in their conversion. Christian parents should talk to their children about God, and about Jesus, and about heaven, and about the danger of sin, and the beauty and excellency of a Christian life and character. And although they may not under-

stand all that is said to them, they will understand some, and much more than we sometimes think they will. And with teaching, sincere, earnest, and much prayer should be united.

We shall give an extract from a communication sent by a brother for insertion; but its length was such that we could not consistently with the rule upon which we publish such articles, insert it. It contains the account of the death of his little son, a boy about six years old. He talked remarkably, and manifested considerable knowledge, for a child of his age. The father in referring to one of the designs he had in view in wishing the account of his child's death published, says: "I thought I would state this to you, and if you see fit to put his dying words in the *Visitor*, you can do so. One reason I have for wishing it published is this: Many years ago I often read accounts in Sunday School libraries of little children's talk about Jesus and about Heaven, when they were the age of our little boy, but I then would say they were religious lies. But now it is come home. Now I believe; the Lord help my unbelief. I want the people to know how I disbelieved, and how the truth has come home with sorrow to us all. But I believe that the Lord gives such children sometimes a fore-knowledge to show us that we should become as little children."

♦♦♦

plate for a moment the character of the persecuting Saul. He is a young man of no ordinary intellect, highly cultivated in the best schools, learned in the Jewish law, and accustomed to the most refined society; yet such is the ferocity of his unrenewed nature, such the malignity of his heart, that he can sit quietly and encourage an infuriated mob, whilst engaged in stoning to death a poor, meek, unresisting disciple, whose only fault is, that he worships the God of his fathers, according to the dictates of his own conscience, and who, whilst the work of death is going on, is actually engaged in prayer for his murderers. Nor is this all. We presently find him, under the influence of the same vile passion, engaged in binding, and delivering into bonds and prisons, all whom he found worshiping in this way; and such is the ferocity of his disposition, that even helpless woman does not escape his wrath. Both men and women are bound and delivered unto prison. Neither is he content with pursuing his victims in his own country, but persecutes them even unto strange cities. Now when we have pictured in our minds this mad persecuter, let us turn and contemplate the same individual, in the person of the meek but manly Paul, as he winds his way through the earth, testifying to small and great, repentance towards God, and faith in our Lord Jesus Christ. Himself now the object of the cruellest persecution, we behold him flying for life, from city to city, the Holy Ghost testifying to him, that every where bonds and afflictions await him. Yet amidst all this, how patient, how meek, how unresisting, and

#### Influence of the Gospel on Paul.

We have only to look at Saul of Tarsus, and compare him with Paul, the Christian, to see a most beautiful and striking illustration of the excellency of the gospel. Contem-

yet how determined in his object! How little of self is in all he does! how regardless of suffering, how faithful! It matters not what may befall him, so that Christ is preached. In this he will rejoice, although it may add to his afflictions! Look! he is at Thessalonica—he preaches Christ to that people—the Jews are stirred up against him—he flies for life to Berea—his life is in danger—he flies to Athens, and even in that learned city, before the great of the earth, he still lifts up his voice in behalf of the despised Nazarene! Now who can contemplate this great change, without being convinced of the excellency of the knowledge of Jesus, the means by which it had been accomplished?

*Selected.*

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### The Countenance of a Friend.

*"Iron sharpeneth iron: so a man sharpeneth the countenance of his friend."* Prov. 27: 17.

When an iron tool becomes blunt, an instrument of the same material is sometimes employed to restore its edge. In such a case, literally "iron sharpeneth iron." This process is compared to the quickening influence which a man's countenance may exert on the flagging spirit of his friend. As an instrument made of steel may, when blunted, be sharpened again by another instrument also made of steel; so a man, when cares oppress his spirit and cloud his face, may be brought to himself again by intercourse with a brother who has a more sprightly countenance and a more hopeful heart.

A man's mind is liable to become dull in the edge as well as the tool which he handles. The moral

bluntness is as common as the natural, and springs from a similar cause. Much application, especially on hard and unyielding subjects, rubs off the sharp edge of the intellect, and renders it less capable of successful exertion. A man in this condition is like an artisan compelled to work with a blunted instrument. The effort is painful and the progress slow.

For a blunt tool or a weary spirit we are not limited to one application. Many whetstones lie within our reach, of various material and various virtue. One of the chief is, "the countenance of a friend." Bring the downcast into the presence of a true friend; let a brother's countenance beam upon the worn-out man; let it sparkle with hope and speak encouragement: forthwith the blunted mind takes on a new edge, and is able again to cut through opposing difficulties. Every one who knows what care is, has experienced the process of blunting; and every one who has a friend knows how much power there is in human sympathy to touch the soul that has become like lead,—as heavy and as dull,—and sharpen it into hopeful activity again. Perhaps no human body was ever animated by a spirit of more ethereal temper than Saul of Tarsus; yet, after the quickening of grace was superadded to the natural intensity of his intellect, Paul himself was beaten broad and blunt by many successive blows on coarse, cross-grained material, and burst into glad thankfulness when he felt the countenance of a friend touching his spirit and restoring its tone: "We were troubled on every side; without were fightings, within were fears. Nevertheless,

God that comforteth those that are cast down, comforted us by the coming of Titus." While he acknowledgeth God as the source of all a loving human countenance,—he confesses with equal distinctness that it should shine upon hearts that have grown dark and which applied it was the face of a friend.

We are wonderfully made, both as individuals and as members of a community. Each man is a separate being, conscious of his own personality and continued identity, and amenable to the Supreme Judge for himself alone; yet each has as many separate relations as there are persons with whom he holds intercourse in the various offices of life. We influence others, and are in turn affected by them. Many of the human faculties cannot be exercised except in society. Man would scarcely be man if he were prevented from associating with his kind. It is not good for man to be alone. Solitude rigidly maintained and long continued produces insanity. One half of the human faculties are framed for maintaining intercourse with men and one half of the divine law is occupied with rules for regulating it.

The countenance of a friend,—the mark of glad recognition after protracted absence,—the intelligence that looks out of every feature, and the love that kindles all into a glow,—the countenance of a friend, with all that is in it, is a wonderful work of God. It is a work as great and good as the sun in the heavens; and, verily, He who spread it out and bade it shine, did not intend that it should be covered with a pall.—When the Creator had made so good a sun, he hung it in the midst of heaven that all the circling worlds

reception of a thousand joyful impressions, that at a signal leap into their places simultaneously, and crowd and flit, and glow and glitter there, a galaxy of glory, a teeming, overflowing source of manifold and wide-divergent consolation; the human countenance,—oh, thou possessor of the treasure, never prostitute that gift of God! If you could and should pluck down these greater and lesser lights that shine in purity from heaven, and trail them through the mire, you would be ashamed as one who had put out the eyes and marred the beauty of creation. Equal shame and sin are his who takes this terrestrial sun,—a blithe, bright, sparkling countenance,—and with it fascinates his fellow into the Old Serpent's filthy folds!

In a certain Italian city, not many years ago, six men of diverse age, and rank, and attainments, were sitting late at night around the table, within the dwelling of one of their own number. Each had a Bible in his hands. Each man looked alternately down on that blessed book, and up on his brother's countenance. Both were beaming, and the light that shone in both was a light from heaven. As iron sharpeneth iron, so these persecuted disciples of Jesus sharpened mutually their own broken spirits by looking on each other's faces while they conversed upon the word of life. The spoiler came. The agents of a

despot broke suddenly into the chamber, and dragged its inmates to prison. But a friendly countenance reached the martyrs there, and healed their broken hearts. The face of that Friend whose presence gave "songs in the night" to Paul and Silas in the inner prison at Philippi, bursts yet through every barrier, to cheer the hearts of those who suffer for His sake.

This soul is obliged, in the conflict of life, to force its way through hardnesses which, sharp though it is, destroy from time to time its penetrating power. It strikes suddenly upon temptation, upon worldly cares, upon pains, upon bereavements; and, onward further in its course, it must strike upon the armor of the last foe. When the spirit is sorely blunted on all these, and turned into lead by contact with the last, how shall it acquire a keenness, whereby it will be able to go with a glance right through the armor of death, and gain the victory? The sharpener provided for this extremity is still the countenance of a friend. As iron sharpens iron, a man is provided to quicken in the last resort the sinking soul of man. For our adversity a brother is born. It is this countenance lifted up, and looking love on a human being in the hour of his need, that will revive the downcast spirit, and put a new song into fainting lips. By the countenance of the Friend, falling with its holy light on the solitary pilgrim at the entrance of the dark valley, the spirit, in the very act of departing, has often been brought to a keener edge than it ever knew before; and then, conscious of power, and fearless of obstacles, it has leaped forth, and darted away like

light, leaving the bystanders gazing mute on the illumined wake. When they regain their lost breath, and dare to break the silence in presence of the placid dead, it is to whisper to each other, through struggling tears and smiles,—"What hath the Lord wrought!"

*Selected.*

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For the Gospel Visitor.

#### A Letter addressed to an Applicant for Admission into the Church.

*Esteemed Friend:*—Inasmuch as you have been recently brought from "darkness to light, and from the power of Satan" to the love of divine things, and desire to have "the way of God expounded unto you more perfectly, I will essay to satisfy your inquiry; and, in compliance with your wishes, I will chiefly confine myself to the principle on which rests the ordinance of baptism, and the connection of this rite with the remission of sins. If these points were set forth by all preachers in the light of reason and scripture, and profoundly investigated by the newly awakened convert, the erroneous notion that remission of sins precedes our connection with the visible body of Christ, would vanish. As it is, the doctrine is gaining ground.

We have no warrant for the remission of sins save the word of God. To seek in our feelings for a warrant that our sins are forgiven and our iniquities blotted out, would be to ignore the efficacy of faith and its adjuncts in the acquisition of the desired object. Saving faith is essentially holy in its nature, because wrought by the Spirit of God; but the feelings may, and often do de-

pend on influences which have no connection with the life of grace. And, moreover, they are liable to vary in the most guileless heart with the changing states and conditions of our physical nature. The penitent should not hastily conclude that he stands in the same relation to God as one who never sinned, simply because he feels that his heart is disburdened of its load of guilt, and his prospects brighten. Why should the heart be burdened by a sense of guilt when he no longer loves sin nor commits it? But the debt that was contracted previous to conversion is not canceled in the mind of God until we become one with Him in the body of his Son. The will is the deepest—the ruling faculty of our moral nature; and when, through the constraining, transforming power of the Spirit of Christ, the will has been restored to its proper supremacy, a feeling of joy and triumph is experienced by the new convert, which is often mistaken for remission of sins, forgetting the absolute obligation implicitly to credit the inspired record, “repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.” Aets 2: 38. I entreat you, as you value the eternal interests of your deathless soul, and the honor of that God who will shortly judge the quick and dead, that you divest yourself of all prejudice and preconceived opinion, and calmly, deliberately, and prayerfully weigh the testimony adduced in favor of the doctrine promulgated by the apostle Peter on the day of Pentecost.

Let us wander back through the dim and mystic labyrinths of the bygone ages of the world, and see

whether we cannot find in the various economies of Jehovah the same principle as that which underlies baptism, and whether there was not the same connection between external ceremonies and promised blessings, as there is between baptism and forgiveness of sins.—When Adam had received being from the hand of his Maker, it was necessary that he should be subjected to law that the harmony of God’s moral government might be preserved. The Almighty fitted up a sacred enclosure in the most magnificent manner, and surrounded the holy pair with every thing that could please the eye or delight the taste. Of every tree they were permitted to partake, *except one*. But why this exception? What was the design of the Lord in excluding them from the participation of the fruit of this single tree? Because without this prohibition he could not have distinguished between right and wrong, and, consequently, would have had no choice between good and evil. Where no law is, there can be no transgression, and consequently, no guilt. Neither can there be obedience, and therefore, no happiness. Adam’s obedience would have been an evidence of his respect for the righteous Lawgiver; and his infringement of the divine injunction was a breach of fealty, and an evidence of disloyalty, thereby incurring the displeasure of his Sovereign. Divine wrath, sin, pain, death, temporal and eternal, lay not in the forbidden fruit, but in disobedience to a divine command.

This brings me directly to a most important point, to which I beg your special attention, because it is the great hinge on which turns the

principle I am striving to elucidate. "There are two kinds of Law in God's moral kingdom—*positive and moral law*. Positive law is right because it is commanded. Moral law is commanded because it is right. Positive law is right by AUTHORITY; moral law is right in the nature of things." It is absolutely necessary to comprehend this distinction, in order properly to understand our obligations to God in the external rites of religion. Abraham was commanded to slay his son, and therefore it was right; it was made right by divine authority. Cain acted in opposition to the divine will when he slew his brother, because he violated a moral law; whereas positive law made it obligatory upon Abraham to destroy (in a figure) the life of his only son. Positive law is instituted to test our respect for divine authority. Moral law may be complied with from selfish motives; but obedience to positive law evinces our regard for the Lawgiver. All those external ceremonies, in every dispensation of the church, which are not rendered binding from the nature of things, but become obligatory because they are commanded, are classed under positive law. The destiny of the whole human race was suspended on the prohibition given to Adam, "Thou shalt not eat" of the forbidden fruit. The welfare in the Patriarchal dispensation hung on the positive law of sacrifice. In the Jewish economy the favor of God was secured by the observance of circumcision. And on the very threshold of the Christian economy, stands the positive institution of baptism. In all the positive institutions of the ancient economies, the blessings connected with the

commandments followed their observance. When Moses erected the brazen serpent, only those were healed who looked and believed. Moses failed to enter the goodly land, by disobedience to a positive law. The walls of Jericho were demolished, not by human might or power, but by the word of the Lord of hosts; but his word and the promised result were connected with obedience to positive law on the part of the Hebrews. In the present economy baptism occupies the same place, as regards the principle on which it rests, as did all positive institutions in the dispensations that have passed away. What was lost in the first Adam was found in the second. In an evil hour Adam violated the divine law, lost the favor of God, and involved himself and his posterity in ruin. But as man fell by the violation of positive law, and became alienated from the life and love of God: so by obedience to positive law he is again restored to the divine favor. Adam had to yield his will to that of his seducer before he became guilty of absolute transgression; and as soon as the will had been brought under unholy influences, he had in a measure lost the favor of his Maker. In the same manner do we in a measure regain the favor of God, by the right relation of our wills to the will of the Lord, wrought by the agency of the Holy Ghost, previous to the act of outward obedience in the positive institution of baptism. The prohibition was, "thou shalt not eat;" and the threat consequent on disobedience, "thou shalt surely die." With regard to the first positive institution in the present dispensation, the injunction is, "be baptized every

one of yon ;" and the promised blessing, "for the remission of sins, and ye shall receive the gift of the Holy Ghost."

There was nothing holy or unholy in the eating of the forbidden fruit, *in itself considered*. But it was unholy *because it was forbidden*. Neither was there a healing power in the serpent erected in the wilderness. Obedience to a divine command was the *instrumental cause* of restoration to the Jews: but the *procuring cause* lay in the authority of God. Even so baptism secures to the penitent believer the remission of his sins, not by reason of any inherent efficacy in the element employed, but through the blood of the everlasting covenant. Although "Paul plant and Apollos water," the most arduous efforts, and rigid observance of the externals of religion, will avail nothing unless "God give the increase." Neither will God give the increase if we neglect to do our part in the matter of personal religion. Ordinances work not as natural causes do; for then the blessing would always follow their observance unless miraculously hindered. But *God will honor his own institutions*. He has not bound himself to the ordinances, yet he has bound us to them. Cornelius must send for Peter and hear words of him, whereby "he and his house might be saved." When Lydia's heart was to be opened, "there appeared unto Paul a man of Macedonia, who prayed him, saying, Come over into Macedonia and help us." You can certainly not suppose that the Holy Ghost would have been poured out on Cornelius had he failed to send for Peter on the ground that so trifling a matter is non-essential

to his eternal interest. If a disregard of the divine injunction would in his case have been a matter of indifference, why not in all? And if in all, where is the veracity of Jehovah? God can make the earth produce corn and wheat as easily as blight the figtree, by the word of his power; but he that now expects it in the neglect of means, may perish for want of bread. In the sacred page we find isolated instances of forgiveness of sins without the intervention of the means enjoined on us. But he that expects it now, after the gospel has been established and the Testator has ascended into heaven, is certainly in error.

There is no necessary relation subsisting between the act of obedience and the promised blessing; but there is an inseparable connection between the divine Lawgiver and the blessing promised through obedience. Therefore, we have no right to expect the forgiveness of sins, except we comply with the conditions on which the promise rests, and which hold, so to speak, the coveted blessing in suspension, until they are fulfilled. True, we must become fit subjects for the remission of sins *before* we enter the church. Baptism does not produce in us a moral qualification for communion and fellowship with God. To attain, through the sanctifying influences of the holy Spirit, a fitness for admission into the church, is the same as to say that we are renewed in the spirit of our minds, and morally qualified for pardon. But it must not be forgotten that we must be fit for remission of sins *before* they are remitted. We must acquire a moral fitness for membership *before* we become members.

This prerequisite qualification for admission does not prove that you are *in* the church when you are manifestly *out of it*. Neither does the renovation of heart and mind prove that our sins are forgiven, so long as we stand outside the pales of that institution whose ministers have authority from on high to bind or loose, remit sins or retain them, according to the obedience or disobedience of those who have been enlightened to see the evil of sin and the beauty of holiness.

The forgiveness of sins is the prerogative of God, and there must be some particular moment when He extends this favor to the penitent believer; and the wisdom and goodness of Omnipotence are remarkably displayed in connecting this great event in the believer's life with that act which engrafts him as a living member into the body of Christ. Then it is that the mighty pulsations beating in the colossal heart of redeemed humanity in the upper sanctuary, send their life-giving and life-sustaining influences through every member of his body, bringing you into full and complete communion with the Head *through the body*, and sealing you "unto the day of redemption."

Thus you see that it is not derogatory to the honor of God to suspend our destiny on so simple a condition as being buried in the water; neither is it incompatible with his arrangement in any part of his government, whether in the kingdom of mind or matter. If Adam had received the fatal fruit from the hand of Eve, and eaten it without the consciousness of transgressing a divine command, do you think the consequence would have been so disas-

trons? I trow not. This would place the poison of sin *in the fruit*. But by doing it in *opposition* to the divine will, and a knowledge of the consequences, it was an act of *rebellion*, and he *fell*. In baptism it is even so. To receive the rite while living in sin would be as inefficient in securing the favor of heaven, as eating the forbidden fruit while living in untarnished moral purity, would have brought upon Adam the curse of God. The curse was suspended on the outward act *because this was the test of his loyalty*. The blessing is suspended on baptism *because this is evincive of our respect for Divine Authority, and our confidence in the Divine Word*. We cannot deserve the blessing by obedience; neither can we secure God's favor without it. We are saved by grace *through the ordinances of the church*.

With best wishes for your temporal and eternal weal,  
I am yours, with undiminished affection.

C. H. BALSBAUGH.

For the Gospel Visitor.

'The little book in the Angel's hand.'  
Rev. 10: 2.

**'THE EVERLASTING GOSPEL.'**  
Rev. 14: 6.

If round me sung an Angel band,  
And swept the harps of that lov'd land  
In God's high praise, this even this  
Would fail to tell the depth's of bliss  
That flow in the blessed Gospel.

'Tis high as Heaven, what ean't thou know,  
Deeper than hell, what ean't thou do?  
Pure as the source from whence it came,  
True as the love of the dying Lamb,  
The bliss that flows in the Gospel.

There,—only there, is the wondrous path  
From Heaven's throne, to the vale of death;  
And only there, the living way—

From endless night, to endless day,  
For man, in the blessed Gospel.

There love is pure, as Heaven above  
And peace, eternal as its love,  
Its page is virtue's fadless leaf  
Whose cluster fruits, and flow'rs beneath  
All in the blessed Gospel.

Comes friends and foes, lift up your eyes,  
And haste to catch the flying prize,  
Soon will the mighty Angel stand  
"One foot on sea, and one on land,"  
Saying, "Time shall be no longer."

Till Satan's bound, temptations lure  
Will come to all; God's word is pure,  
Tho' only glass in which to see  
A faithful Christian's face. Watch ye  
Our conquering Lord's command.

Come, welcome all who bring that word:  
Be watchful all.—If 'tis the Lord,  
Happy that servant he will lead  
To living founts, in the 'golden street,'  
Of the "New Jerusalem!"

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### THE REUNION.

The family has been all along a scattered one. Not only has it been scattered along the ages, but it has been dispersed over every land. "Children of the dispersion" might well be the name of its members. They have no continuing city, nay, no city at all, that they can call their own; sure of nothing here beyond their bread and raiment; nowhere able to reckon upon a certain dwelling, yet having always the promise of it somewhere.

Besides this scattering, arising from their being thus called out of every kindred and nation, there are others more bitter. There is the scattering which persecution makes when it drives them from city to city. There is the scattering which adversity makes when happy circles are broken up, and their fragments rent far asunder. There is the scattering which oftentimes jealousy,

and contention, and selfish rivalry produce, even among the saints. There is the scattering which bereavement makes when strong ties are broken, and warm love spilt like water on the ground; when fellowship is rent asunder, and living sympathies chilled by death, and tears of choking anguish are all the relief of loneliness and sorrow.

As Israel was scattered among the nations, so have the saints been; not indeed like Israel, because of the wrath of God against them, but still scattered everywhere. "The Lord shall scatter thee among all people, from the one end of the earth even unto the other," (Deut. 28: 64) were God's words to Israel, and the church feels how truly they suit her condition as a scattered flock.

In primitive times, and often since that, in days of trouble and persecution, it was truly and literally a *scattering*, just as when the autumn wind shakes down and tosses the ripe leaves to and fro. But in our day it is not so much a scattering as a simple dwelling asunder,—by the calling out of every nation the few that make up the little flock. It is a gathering *out*, but not a gathering *together*. It is one family, yet the members know not see not each other in the flesh. They are drawn by the Father's hand, and according to the Father's purpose, out of kingdoms and families wide asunder. They have no local centre, either of interest, or of residence, or of government; no common home, no common meeting-place, save that which their faith gives them now in their Head above, or that which hope assures them of in the world to come, where they

shall come together, face to face, as one household, gathered under one roof, and seated around one table.

This separation and apparent disunion is not natural or congenial. For there is a hidden magnetic virtue which unconsciously and irresistibly draws them towards each other. Separation is the present law of the kingdom, but this only because *election* is the law of the dispensation. There is an affinity among the members which neither time nor distance can destroy. There is a love kindled they know not how, kept alive they know not how, but strong and unquenchable, the love of kin, the love of brotherhood.

No distance breaks the tie of blood,  
Brothers are brothers evermore.

And they feel this. Knit by the ties of a strange and unearthly union, they have a conscious feeling of oneness which nothing can shake. Deep hidden in each other's "heart of hearts," they cannot consent to be perpetually asunder, but eagerly anticipate the day of promised union.

But there is another kind of separation which they have had to endure. Death has torn them from each other. From Abel downward, there has been one long scene of bereavement. The griefs of parting make up the greatest amount of earthly suffering among the children of men. And from these griefs the saints have not been exempted. Bitter have been the farewells that have been spoken on earth,—around the death-bed, or in the prison, or on the seashore, or on the home threshold, or in the city of strangers,—the fare-

wells of men who knew that they should no more meet till the grave gave up its trust. Death has been the great scatterer, and the tomb has been the great receiver of the fragments.

Our night of weeping has taken much of its gloom and sadness from these rendings asunder. The pain of parting, in the case of the saints, has much to alleviate it, but still the bitterness is there. We feel that we must separate, and though it be only for a while, still our hearts bleed with the wound.

#### THE REUNION OF THE SAINTS.

But there is REUNION. And one of the joys of the morning is this reunion among the saints. During the night they had been scattered, in the morning they are gathered together. In the wilderness they have been separated, but in the kingdom they shall meet. During this age they have been like the drops of the fitful shower; in the age to come they shall be like the dew of Hermon, the dew that descended upon the mountains of Zion, one radiant company, alighting upon the holy hills, and bringing with them refreshment to a weary earth. Then shall fully be answered the prayer of the Lord, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—(John 17: 21-23.)

"I will smite the Shepherd, and the sheep of the flock shall be scattered abroad," (Matt. 26: 31.) Such is our present position,—a *smitten* Shepherd and a *scattered flock*! But the day is at hand when "he that scattered shall gather," and there shall be a *glorified* Shepherd and a *gathered flock*; not merely one flock, one fold, and one Shepherd, but one flock gathered into the one fold around the one Shepherd, the scattering ceased, the wandering at an end, the famine exchanged for the green pastures, the danger forgotten, and the devouring lion bound. Then shall fully come to pass the prophecy regarding the issues of the Surety's death, "that he should gather together in one the children of God that were scattered abroad," (John 11: 52.) Then what is written of Israel shall, in a higher sense, be fulfilled in the church: "Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." And as the ingathering of Israel is to be a blessing diffusing itself on every side, so is the reunion of the scattered church to be to the world; so that we may use Israel's promise here also: "I will make them and the places round about my hill a blessing; and I will cause the

shower to come down in his season; there shall be showers of blessing," (Ezek. 34: 11-26.)

#### TIME OF THE REUNION.

This reunion is when the Lord returns. When the Head appears, then the members come together. They have always been united,—for just as the Godhead was still united to the manhood of Christ, even when his body was in the tomb, so the oneness between the members, both with each other and with their Head, has been always kept unbroken. But when he comes, this union is fully felt, realized, seen, manifested. "When Christ, who is our life, shall appear, then shall we also appear with him in glory," (Col. 3: 4.)

This reunion is at "the resurrection of the just." Then every remaining particle of separation is removed,—soul and body meet,—both perfect, no trace of "this vile body," or this dust-cleaving soul. The corruptible has gone, and the incorruptible has come. Our reunion shall be in incorruption; hands that shall never grow palsied clasping each other, and renewing broken companionships,—eyes that shall never dim gazing on each other with purer love.

This reunion is in the cloud of glory in which the Lord comes again. When he went up from Olivet, this cloud received him, and fain would his disciples have gone up along with him. But into that glorious pavilion—his tabernacle—shall they yet ascend; there to meet with him, and to embrace each other, coming together into that mysterious dwelling-place, from the four winds of heaven, "out of every kindred, and nation, and tongue, and people."

This reunion is the marriage day, and that cloud-curtained pavilion—the Bridgroom's chamber. There the bride is now seen as ONE. And there she realizes her own oneness in a way unimagined before. There, too, the marriage feast is spread, and the bride takes her place of honor at the marriage table,—“glorious within” as well as without,—not, like the harlot bride, decked with purple, and scarlet, and gold, and gems (Rev. 17: 4; 18: 16,) but “arrayed in fine linen, clean and white,” (19: 8.)

It is to this reunion, and to the honors that shall then be given to the whole church at once, that the apostle refers when he says that “they,” (the Old Testament saints to whom the promises came,) “without us should not be made perfect,” (Heb. 11: 39, 40.) Thus he intimates that the actual possession of the thing promised has not yet been given. It is deferred until the Lord come, in order that no age, nor section, nor individuals of the church, should be perfectly blessed and glorified before the rest; for all must be raised up together, all caught up together, all crowned together, seeing they are one body,—one bride.\* He points to the day of the Lord as the day of our common introduction into the inheritance,—the day of our common re-entrance into Eden,—the day when, as one vast multitude of all kindreds, we shall enter in through the gates into the city;—the day of our com-

mon crowning, our common triumph. For it is to be *one* crowning, *one* enthroning, *one* festival, *one* triumph, *one* entrance for the whole church, from the beginning. The members are not crowned alone, nor in fragments, nor in sections; but in one glorious hour they receive their everlasting crowns, and take their seats, side by side with their Lord, and with each other, in simultaneous gladness, upon the long-expected throne.

The preparations for this union have long been making. They began with us individually, when first the scattered fragments of our souls were brought together by the Holy Ghost, at our conversion. Before that, our “hearts were divided;” and this was our special sin (Hos. 10: 2.) But then they were “united,”—at least in some measure, though still calling for the unceasing prayer, “Unite my heart to fear thy name,” (Psa. 86: 11.) It was first the *inner* man that came under the power of sin, and was broken into parts; then the *outer* man followed. Both were created *whole*, in every sense of the word, and both have ceased to be *whole* in any sense of it. When restoration begins, it begins with the reunion of the inner man, and in the resurrection passes on to the outer, bringing together the two restored parts. It was the *individual* that first was subjected to sin, and then the *mass*. So it is the individual that is first restored. And this is the process that is now going on under the almighty, vivifying, uniting energy of the Holy Spirit. But the reunion is not complete till oneness is brought back to the mass, to the body,—till all those members that

\*The words, “God having provided the better thing for us,” form a parenthesis, and are thrown in for the purpose of showing that the “good things to come,” that is, the inheritance, belong to us, as much as to the ancient saints who got the promise.

have been singly restored be brought together, and so the body made *whole*.

#### WAITING FOR THE LORD.

It is for this we wait until the Lord come. For as it was the first Adam that broke creation into fragments, so it is the second Adam that is to restore creation in all its parts and regions, and make it *one* again. The good and the evil then are parted forever, but the good are brought into perfect oneness,—a oneness so complete, so abiding, as more than to compensate for brokenness and separation here.

The soul and the body come together, and form one glorified man. The ten thousand members of the church come together, and form one glorified church. The scattered stones come together, and form one living temple. The bride and the Bridegroom meet. *Here* it has been one Lord, one faith, one baptism; *there* it shall be one body, one bride, one vine, one temple, one family, one city, one kingdom.

The broken fruitfulness, the fitful inconstancy of the cursed earth shall pass into the unbroken beauty of the new creation. The discord of the troubled elements shall be laid, and harmony return. The warring animals shall lie down in peace.

Then shall heaven and earth come together into one. That which we call distance is annihilated, and the curtain drawn by sin is withdrawn from between the upper and the lower glory, and the fields of a paradise that was never lost are brought into happy neighborhood with the fields of paradise regained; God's purpose developing itself in the oneness of twofold glory,—the rulers and the ruled, the risen and the unrisen, the celestial

and the terrestrial,—the glory that is in the heaven above, the glory that is in the earth beneath; for “there are celestial bodies and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another.”

Such scenes we need to dwell upon, that as our tribulations abound, so also our consolations may abound. Our wounds here are long in healing. Bercavements keep the heart long bleeding. Melancthon, with a tender simplicity so like himself, refers to his feelings when his child was taken from him by death. He wept as he recalled the past. It pierced his soul to remember the time when once, as he sat weeping, his little one with its little napkin wiped the tears from his cheeks.\*

Recollections like these haunt us through life, ever and anon newly brought up by passing scenes.—Some summer morning's sun recalls, with stinging freshness, the hour when that same sun streamed in through our window upon a dying infant's cradle, as if to bring out all the beauty of the parting smile, and engrave it upon our hearts forever. Or it is a funeral scene that comes up to memory,—a funeral scene that had but a few days before been a bridal one,—and never on earth can we forget the outburst of our grief when we saw the bridal flowers laid upon the new-made tomb. Or some wintry noon recalls the time and the scene when we laid a parent's dust within its resting place, and left it to sleep in winter's grave of snows. These memories haunt us, pierce it, and

\*Memini cum infantula mihi lacrymas a genis detergeret suo indusiolo, quo erat induita mane; hic gestus penetravit in animum meum.

make us feel what a desolate place this is, and what an infinitely desirable thing it would be to meet these lost ones again when the meeting shall be eternal.

#### JOYS OF THE REUNION.

Hence the tidings of this reunion in the many mansions are like home greetings. They relieve the smitten heart. They bid us be of good cheer, for the separation is but brief, and the meeting to which we look forward will be the happiest ever enjoyed. The time of sorrowful recollections will soon pass, and no remembrance remain but that which will make our joy to overflow.

Everything connected with this reunion is fitted to enhance its blessedness. To meet again anywhere, or any how, or at any time, would be blessed; how much more at such a time, in such circumstances, and in such a home! The dark past lies behind us like a prison from which we have come forth, or like a wreck from which we have escaped in safety, and landed in a quiet haven. We meet where separation is an impossibility, where distance no more tries fidelity, or pains the spirit, or mars the joy of loving. We meet in a kingdom. We meet at a marriage table. We meet in the "prepared city," the New Jerusalem. We meet under the shadow of the tree of life, and on the banks of the river of life. We meet to keep festival, and sing the songs of triumph. It was blessed to meet here for a day; how much more to meet in the kingdom forever! It was blessed to meet, even with parting full in view; how much more so when no such cloud overhangs our future! It was blessed to meet in the wilder-

ness and the land of graves; how much more in paradise, and in the land where death enters not! It was blessed to meet "in the night," though chill and dark; how much more in the morning, when light has risen, and the troubled sky is cleared, and joy is spreading itself around us like a new atmosphere, from which every element of sorrow has disappeared!

*Voice of the Prophets.*

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#### Querries.

##### 1. EXPLANATION OF MARK 13: 18-20; 1 JOHN 5: 16, 17.

Dear Brethren: I would like you to give me an explanation of Mark 13: 18-20, and 1 John 5: 16, 17.

M. S.

Answer.—1st The first passage reads thus: "And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." Although we do not confine the words of the Savior as quoted above to the destruction of Jerusalem, they no doubt have reference to that event, and are probably designed to be a figurative representation of the events which are to happen at the second advent of Christ. The direction to the disciples to pray that their flight may not be in the winter, has reference to the fact that in winter the roads and weather are more likely

to be unfavorable to traveling. And as the danger would be such that they must if they would save their lives, hasten their flight, it would be desirable that they should not have to encounter the difficulties which bad weather and bad roads offer to the traveler. And we all should pray that we may be ready at the coming of Christ, that there may be no obstructions in our way which might hinder our escape from the wrath of God, or our acceptance with Christ.

"And except the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." As in the days of Lot, ten righteous men would have saved Sodom, so now for the sake of the elect or righteous, those days are to be shortened. For unless the Lord had interposed his power and abated the fury of the people; all flesh would be destroyed. The Lord saved his own people when Jerusalem was destroyed, and he will so regulate his judgments when Christ shall come, that his own shall not be injured by them.

2d. The second passage reads thus: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.

There is a sin unto death. I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." The apostle having declared that a Christian, asking in prayer what is according to the will of God, would have his petitions answered, refers to a case of an apostate, such as Paul describes in Heb. 6: 4-6, "For it is impossible for those who were once

enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame;" or such as Christ himself marks out as having committed the unpardonable sin, in having blasphemed the operations of the Holy Ghost, in ascribing them to Satan. Matt. 12: 31, 32. For such an one John says "*I do not say that he shall pray.*"

*"All unrighteousness is sin: and there is a sin not unto death."* The apostle here distinguishes between the sin which cannot be pardoned, and those which can be. We may perhaps represent the two cases by the sins which Judas and Peter committed. Judas sinned with wilful premeditation, through hatred to Christ and his truth; and in doing so, he may have committed the sin which is said to be "*unto death*," as he went and hanged himself. Peter, being surprised by temptation, fell into a great sin, denying his Master with oaths and eurases; but this was not a sin unto death. He wept bitterly and obtained forgiveness.

2. COMMUNITY OF GOODS. Acts 2: 45.

Dear Brethren: Please give an explanation of Acts 2: 45. Some of our brethren think that brethren ought to sell their lands and possessions and divide.

M. R.

Answer.—A similar question is proposed and answered in Vol. ix No. 3, and the following is the an-

sver : The passage referred to reads thus : "And all that believed were together, and had all things common ; and sold their possessions and goods, and parted them to all men, as every man had need." This passage in the history of the early believers, states a fact concerning their practice, but it does not declare that they had a divine command for doing what they did. We have reason to believe they had no such command. The practice resulted from a strong love, which the believers felt to one another, and though there was no command from Christ for it, it was not in itself wrong. There are satisfactory considerations to prove that a complete community of goods did not universally prevail among the primitive Christians.

Peter expressly declares to Ananias that it was in his power either to sell his possession or keep it. Acts 5: 4. It is very evident from this consideration, that there was no law in the church requiring every one to sell his goods. Again, we find in Acts 12: 12, that Mary one of the members of the primitive church possessed a house. And we frequently find the recognition in the apostolic writings that both rich and poor were in the church. In James 1: 10, we have the recognition of this distinction : "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low."

As has already been observed, the believers at Jerusalem acting under the influence of a spontaneous love, and not under the sanction of a divine precept, had all things for a while common. But cases of hypocrisy, deception, and insincerity,

occurring, these with other causes, led to the abandonment of the plan. There is no allusion to a communion of goods in any other church beside that at Jerusalem. And we find the church there so poor, that Paul made collections for it. Rom. 15: 25, 26.

Their love perhaps did not abound "in knowledge and in all judgment," Phil. 1: 9, and it was taken advantage of by those who were not sincere, and the members of this church became so destitute that assistance from other churches was needed. Although an active liberality characterizes the disciples of Christ, and in one sense, and in some degree, Christians are to have all things common, yet each one had better manage his own private property. A community of goods may take place when the kingdom of God is more openly manifested at the second advent of Christ. But until then, it will not be likely to succeed

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## The Family Circle.

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### MAKE HOME HAPPY.

Let us suggest some things which may tend to promote the happiness of home.

1. Each in the home circle must have a benevolent spirit, or have a disposition to make the rest happy.

If one be heedless of the wishes of the others, but tenacious of his own gratification, he acts on a selfish principle, which can sunder all human ties. A benevolent spirit will lead to frequent self-denial for others' good, and it is the corner stone on which the happiness of home must rest.

2. Avoid the positive causes which tend to mar the peace of home.

Everything which will be likely to displease, if unnecessary, should be avoided. The happiness of a day may be destroyed by a single word or action, and its repetition may keep a family in constant turmoil. Small things may embitter life. He who would knowingly give unnecessary pain is wanting in human feelings.

3. Each must have a forbearing spirit.

No one that knows himself imagines that he is perfect, even as a social being. He needs the forbearance of others, and he must be willing to extend it to them. To ask perfection in others, when one has only imperfections to give in return, is not a fair exchange. There will often be difference of opinion, but there need be no alienation of feeling. Let the judgment lean to the side of charity, and what charity cannot cover, let forbearance excuse.

4. Be ready to ask forgiveness.

Many are too little to do this. But nothing can so stamp one's character with the seal of true greatness, as a free, open, penitent acknowledgment of a wrong, whenever it has been done. And whenever such spirits are together, harmony cannot be broken, though the house be small.

5. Cultivate an open, communicative spirit.

An open expression of thought and feeling leads to a wider comparison of views, to more intelligent judgments, and to a knowledge of one another, which removes distrust, and forms the only true basis of mutual confidence and sympathy. Minds cannot flow into one another unless they know each other—unless they are open and communicative. Most subjects may be familiarly conversed upon. At least, a spirit of reserve should be avoided. If characteristic of a family in their relations to each other, it stops the spontaneous outflowing of feeling

and thought; it deadens sympathy, chills affection, and thus breaks the sweetest charm of home.

6. Another requisite is the faithful performance of relative duties.

Every social relation involves corresponding social duties. Husband and wife, parent and child, brother and sister, owe to each other respectively the duties of these relations. It is a fundamental law, in all the relationships of society, that they involve reciprocal duties which balance one another. And if a person sustain a relation and neglect its duties, he violates the very principle of harmony in the social system. He disowns his own nature. He is worse than an infidel.

7. Cultivate a relish for useful knowledge.

Some of the family, at least, have leisure. Let them so use it as to increase the common stock of knowledge. If a family dwell only on the routine of daily affairs, or on events of mere local importance, their minds will want vigor and scope. The hour of leisure will drag heavily. Life will pass in a dull monotony. Home will be wanting in attractiveness. But enlarge and elevate the thoughts of the home circle, and it will give vigor to the intellect and freshness to the feelings; it will waken the spirit of inquiry, prompt to diligent reading and study, and pour into the daily conversation vivacity, variety, and elevated sentiment. Let young minds grow up surrounded by a spirit of intelligence which reads, which investigates; not mere news of the day, but that which is of substantial importance—the very kernel of truth. It is dangerous to the happiness of a family, if its leading members sink into mental sluggishness. Many a young mind has sought low and vicious excitement abroad, for want of proper mental employment at home.

8. Cherish the social affections.

Nothing can supply the want of these. They give to domestic life its bloom and fragrance. Under

their influence every burden is light, every employment cheerful, every care sweet. Without them all mutual service is a kind of task-work, and life itself cold and cheerless. A sense of duty, however strong, is not sufficient. A determination to do just what one is obliged to do in the thousand little cares of domestic life overtasks the conscience, and leaves little room for the play of the affections. These are not altogether spontaneous. They may be cherished—directly, by little attentions and kindnesses which feed them; indirectly, by avoiding whatever drinks up their life—seeking pleasure abroad, apart from the family—self indulgence, too absorbing pursuit of wealth or honor—anything which does not give room for the growth and play of the social affections.

Snakespring V. ch. Jacob Steel.  
L. Cumberland ch. represented by letter.

Henry Kurtz from Ohio was present and requested to act as Clerk.

#### 1. About the Oregon Mission.

The question about the Oregon Mission having been presented to the different churches, the views entertained on the subject and stated by the delegates seemed somewhat indefinite and clashing, but the brethren present came to the conclusion to recommend to our churches the plan proposed by last yearly meeting (Art. 12.) for united and speedy action, and to propose br. JOHN KLINE of Virginia and br. GRABILL MYERS from Blair co. Pa. as proper candidates for this mission.

2. Concerning the work of Evangelism or Home-Mission it was concluded, that we should go on in this work, in the manner hitherto pursued, and with increased energy and zeal, at the same time waiting for further light and the final action of Yearly Meeting.

3. Concerning the Yearly Meeting. In as much as it seems by the present deplorable state of things in our hitherto happy and peaceful country, *civil war actually existing in the South*, the attendance at our yearly meeting appointed in Virginia for next Pentecost (ten days hence) would not only prove a perilous undertaking, but also a useless and impracticable effort, it was concluded to appoint no delegates at this time, but send only a letter to our dear brethren in Virginia, and to postpone arrangements for a yearly meeting in the fall or following spring until we may hear further from our brethren throughout our country by letter or through the medium of the Gospel Visitor. At the same time we should all guard against the great temptations surrounding us.

#### 4. Query concerning rebaptizing.

"It sometimes happens that individuals make application to become members of our church, who former-

## MINUTES

OF

### COUNCIL MEETING of DELEGATES

from the

Middle District of Pennsylvania, held  
in the Germany Valley Meeting  
House, Aughwick church, Hun-  
tingdon county, Pa., May 9,  
and 10th, 1861.

Publie meeting being held for worship in the evening of the 8th and the morning of the 9th, the meeting was organized, the names of delegates from the different churches given.

From Aughwiek church present And. Spanogle, J. G. Glock, A. L. Funk and John Spanogle.

From Perry co. eh. Jacob Spanogle, W. Panabaker & Ab. Roarer.

Lost Creek eh. David Myers and B. Waidman.

Buffalo eh. Isaae Myers and Charles Royler.

Lewistown eh. Joseph Hanawalt and Reuben Meyers.

Warriors Mark eh. Grabil Myers.

Frankstown eh. John D. Veah.

Clover Creek eh. Dan. M. Holsinger, George W. Brumbaugh and George Brumbaugh.

ly belonged to the River brethren or Seventhday Baptists, having received baptism in the same form and mode, which we practise. Must such indeed be rebaptized, or might they be received without, as our brethren used to do till of late years?—After a free interchange of sentiments the question was referred to next annual meeting for consideration. Reference had also been made to the Gospel Visitor vol. 6. page 196.

5. Query 2. Would it be contrary to the Gospel or the views of this meeting for the brethren in such churches, where the crowds are so immense at lovefeasts, to not have any preaching in day time at all at the place where the lovefeast is to be, but to come together in the evening at the time when the exercises immediately connected with the Lord's supper should begin?—Answer. In our view it would not be contrary to the Gospel.

Several other questions were discussed in a friendly manner, of which no note was taken.

6. *Concerning the continuing distress of famine in Kansas.* Henry Kurtz from Ohio presented this case, referring to the different articles in last (May) No. of the Gospel Visitor, and stating, that he left his home under a strong impression of duty for the very purpose to awaken a new interest in our brotherhood East and West in behalf of our distressed brethren and fellow-mortals in Kansas, who must be supported till harvest, or suffer starvation before that time.—The delegates present agreed unanimously to use all diligence as soon as they come home, in order to collect and send still further relief, directing them to the Editors of the Gospel Visitor, Columbiana, O. who will send on the same by Express. Brother Kurtz contemplating to go and visit Kansas himself as soon after he has reached home again as possible, asked the prayers of the brethren, and an immediate collection was raised and handed to him to the amount of some thirty dollars.

7. Concerning next Council meeting of this District it was concluded to have it in future on Easter Monday each year, the brethren to meet on Saturday evening before, and spending the Lord's day in public worship. A corresponding secretary was appointed to ascertain the wishes of the churches comprising this district with regard to the place of next meeting.

The meeting being closed by singing and prayer, the brethren bid farewell to each other solemnly and affectionately, and departed in the evening of May 10.

Signed

HENRY KURTZ, Clk. pro tem.

## News from the Churches.

Sinking Spring, Highland county, O.,  
April 29, 1861.

Editors of the Gospel Visitor: Dear Brethren: within the last two weeks thirty two additions have been made to the church at one of our meeting points. May the Lord carry on his good work, is my prayer. O may those young converts and all of us continue faithful until we shall receive the crown at the end of our pilgrimage. In less than one year there have been added to our little branch of the church on Brush Creek, fifty two members. We rejoice that the good work still bids fair to go on. It seems to me that our two last meetings were the most interesting meetings that I ever was at. Brethren, pray for us that we may be able to discharge our duty. About half of the above number were young men and young women. O how beautiful it is to see the youth coming out on the Lord's side.

Brethren, if you think the above worthy of a place in the Visitor, you will insert it. I would like to hear through the Visitor of the prosperity of the church in the different parts of our wide spread brotherhood.

I remain your brother in the Lord.  
J. H. GARMAN.

# Correspondence.

## LATEST FROM KANSAS.

Lawrence, April 2, 1861.

"Br. Gibson and Frantz from Illinois brought us some 13 tons of wheat, corn, oats, potatoes and garden seeds; at the same time 4 two horse wagonloads of wheat and corn arrived from another direction, and in less than 4 days all was gone, and more wanted. The demand is very great now (April 2) for all kinds of spring-seeds. We do not know what we would have done, if the above timely aid had not come. We have sometimes troubled ourselves and feared the worst; but God in his mercy always remembered our condition, and made brethren and friends instrumental to minister to our comfort, and lighten our burden of distress. We cannot ever be thankful enough for all the favors bestowed on us; if we only could learn to trust more and rely on our heavenly Father's goodness, and to have more faith in his promises!!"

Lawrence, April 16,

The people are using great energy to plant and sow as far as they can obtain seed. But the teams are weak, and great care must be taken; the farmers can but plow half of each day, and then turn the teams into the prairie. How the people will do for provision until harvest, I cannot say. *I fear there is not provision to do the people longer than the first of May.*—The teams sent to Atchison for provisions have come home empty, saying, There is no more at Atchison at present. Consequently we fear our greatest distress is yet before us, notwithstanding all that was done for us out of pure love from far and near.——I will yet say, the month of March has been dry, cold and windy, by which the winter wheat (there was sowed some) was injured; but the late rains have revived it very much, and in consequence that and the spring wheat looks at present very promising. So if the people can only have provisions until the middle of July, they then can do, provided the wheat will yield this year as heretofore, last year excepted.—How much of the state-donations has come to Atchison, I cannot learn. POMEROY has gone to Washington city, and left his "Kansas aid" business in the care of clerks. We have received as yet NOTHING from this General Aid Committee. The brethren and friends have kept us so liberally

supplied, that we had no occasion of applying for relief in that direction. We hope that none of us may be compelled to do so yet. It would please us all very much, if you could be sometimes present and see how we get on and do &c. &c."

JACOB ULRICH,  
CHRISTIAN SHANK.

# Contributions

## FOR THE SUFFERING IN KANSAS.

Balance in our hands at our last report \$18,52  
Received since from J. Longenecker,  
Bodford co 10,00. J Sheets, Adams co.  
2. Joseph Schmuntz, Fayette co. 10,00  
all of Pa. Dan. Thomas, Rockingham  
co. Va. 24,00. E Stoner &c. Dayton, O.  
10,00. Joseph Henriks, Hocking co.  
6,15. Mich. Bowman, Stark co. 5,00.  
John S Snowberger &c. Monticello, Ind.  
5. John Neff, Flatrock church, Va. 25,00  
D P S from some sisters, 1. C & S Longenecker,  
Adams co. Pa. 5. Michael Buchl, Crawford co. O. 20,50. Jacob Esterly,  
sen. I. Jacob Nold 5. Brush Creek  
church, Md. by D Rinchart 32,00. John  
Esterly, sen. I. Grabill Myers, Altoona,  
Pa. 3,00. At District council meeting in  
Aughwick church, Pa. 31,85. Fred.  
Glock from same church 1. Sister Harriet  
Bowman of Stark co. O. 1. Adam  
Haffner collected again near Columbiania,  
11,50. And. Shopbell 1, - - - 212,00  
230,52

Remitted to Jacob Ulrich by Express	
April 25	103,67
May 14	126,85
	230,52

# LAST APPEAL

## IN BEHALF OF KANSAS.

There are yet two full months till harvest, and if those destitute of bread are not supplied till then, they will not live to see it. Since the outbreak of our war-troubles the needed supplies have ceased in a great measure, and after all that has been done for the sufferers, we have reason to fear the worst. The all absorbing subject of thought, of conversation, of correspondence in the newspapers seems to be scarcely anything else but the war,—THE WAR,—THE WAR. But it is not mere talk, but nine tenths of our men are actively engaged by liberally giving their substantial aid either in money or in service for that purpose.

We cannot expect that these should do much more for the relief of our Kansas people, of whose condition at present no paper speaks of late. The duty therefore devolves upon those, who conscientiously hold *Peace-Principles*, and to those especially the present appeal is directed. The simple question is, shall this poor devoted portion of our people be deserted now, who

have been so kindly supported for the last 6 or 8 months? Is there not bread enough and to spare in our country, to assist them two months longer? Shall all that has been done for them thus far, be in vain? Will we let them starve now in sight of their growing crops, or compel them to fly away from them in order to escape starvation? We trust the answer of every christian man or woman, yea of every friend of humanity, though no Christian, will he, no, NO.

Well then, whatever is to be done, must be done soon, IMMEDIATELY, NOW. The subscriber has just returned from the East, and will start to-day for the West for the purpose of laboring in behalf of the sufferers, and every Dollar sent to "The Gospel Visitor," Columbian, O. shall be sent by Express as heretofore.

May 14, 1861.

HENRY KURTZ.

P. S. Let the Brethren be not afraid to send too much. If there should be left a surplus, the brethren in Kansas will be ready and willing to refund it, so that it may be applied to the Oregon Mission, or as the donors may designate. The main danger however is, that under present circumstances not sufficient aid can be afforded.

## OBITUARIES.

Died in Highland county, Ohio February 10, 1861 CHARLOTTE JOHNSON, daughter of brother James and sister Lydia Johnson, aged 18 years, 8 months and 28 days. Her disease was consumption. Funeral services from Matt. 9: 24 attended by br Joseph Kelso.

Thy parents, sisters, brothers lov'd thee dear,  
And o'er thy grave shed many a silent tear,  
Where thou mov'd they every pleasure traced  
Thy absence makes that happy home a waste.

But though you in sadness long may weep,  
And feel the deepest anguish;  
Yet calm and peaceful your daughter doth sleep  
Where pleasures never languish.

Oh weep not dear friends for thy transplanted flower

That now is blooming in a heavenly bower,  
Where pain and sorrow never can abide,  
Or be with love and harmony allied.

Died in Ashland, Ohio, at the residence of br Peter Dishong March 22, 1861 sister MARTHA BENDER, in the 80th year of her age. She was resigned to the will of the Lord, and left an evidence that her end was peace. Funeral services by br J Showalter and the writer from Rev. 16: 15. G WITWER.

Died in this vicinity (Columbian, O.) March 23, MATHILDA STROHECKER, daughter of David and Catharine Strohecker, aged 5 years, 9 months and 13 days. Funeral services by the senior Editor.

Died in the same vicinity May 12, ANNA MARIA HARTER, daughter of John and Christiana Harter, aged 12 years, 3 months less one day. Funeral services by the same from Isa. 61. 10.

Died in Stark county, Ohio April 10, ELMORIA CASTILIA FREY, infant child of Henry and sister Margaret Frey, aged 1 month and 10 days. Disease putrified sore throat. Funer-

al sermon by Elder Jacob Snyder from Matt. 18: 1-5. (The poetical lines may appear hereafter.)

Died in Middle Creek congregation, Somerset county, Pa. March 23d last sister BARBARA SHRACK, aged 75 years, 2 months and 22 days. Funeral discourse on Psalm 90: 12 by

JACOB S HAUGER.

Died in New Haven, Huron county, Ohio April 10, br ABRAHAM HARLEY, aged 85 years, 11 months and 26 days, leaving an aged widow, a dear sister, with children and grandchildren. Funeral services by Christian Wise.

DAVID RITTENHOUSE.

Died near Freeburg, Clarion county, Pa. March 29 hr JOHN SCHWAB, a deacon of the church, aged 53 years, 5 months and 12 days, leaving behind a sorrowful widow, and 6 children to mourn his departure. Funeral services by br David Eshelman and John Goodman from 2 Tim. 4: 6-8.

DAVID ESHELMAN.

Died in four-mile church, Union county, Indiana on 9th day of September 1860 hr ABRAHAM MOSS, aged 53 years, 9 months and 26 days. He leaves behind a wife and 7 children to mourn their loss. Our brother was a faithful minister of the Gospel, and we hope he has gone home to his reward. Funeral services by hr. Daniel Miller and Henry Baro from Luke 2: 29.

Died in the same church on the 14th of September 1850 our old brother JOSEPH KINGRY, aged 88 years, 9 months and 11 days. He was the oldest deacon in the church, and was very faithful in the cause of his Master. He leaves many friends to mourn his loss. Funeral services by hr. Daniel Brower and Jacob Rife on 2 Cor. 5: 1.

JACOB RIFE.

Died in Huntingdon county, Indiana of diphtheria October 20, 1860 CATHARINE ANGLEMYER, aged 8 years, 3 months and 16 days.

Died in the same place November 3, 1860 SAMUEL ALEXANDER ANGLEMYER, same complaint, aged 2 years and 14 days, being the youngest son and daughter of Adam Anglemyer and sister Catharine Anglemyer, and grandchildren of old br Jacob Leedy, formerly of Mahoning county, Ohio.

JESSE CALVERT.

Died in Cambria county, Pa. on Wednesday April 17, 1861 of the Croup an infant son of Jacob and Catharine STUTZMAN, and grand-son of Jacob Knave, aged 2 years, 1 month and 7 days. — Funeral discourse by Lewis Cobough and S Benshoof from John 5: 24-29

Goshen, April 24, 1861.

Died in Rock Run church Elkhart county, Indiana March 31, 1861 our aged and beloved br SAMUEL STUTZMAN. His pilgrimage in this world was that of 73 years and 8 months. His disease was apoplexy. He had been to meeting on the same day he died, and was asked of the brethren how he felt. The answer was, "better than for some time," — and in the evening he and his wife, the sister, sat in their house, when he got up to walk towards the door, and fell down and gave up the ghost, and was buried on the 2nd day of April. Funeral services by br Jacob Berkey, the writer and others on 2 Timothy 4: 6-8 in the presence of about 700 people.

J STUDYBAKER.

(Other obituaries have been left out for want of room.)

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We make our appeal to you, Brethren and Sisters, desiring you to give us your assistance for the increasing of the circulation of the next volume.

HENRY KURTZ,  
JAMES QUINTER,  
COLUMBIANA, Columbiana Co. O.

The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. The object of the work is and will be the promotion of a pure Christianity, with its doctrines, practices, and experience, as originated, established, and developed by Christ and his inspired successors.

Each number of the English Gospel Visitor will contain 32 pages double

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P Shoemaker.	P P Brumbaugh	1 f K
M D Qnery.	I Price	6 f K &c.
Bowers f K & Vis	5.	J Steel 25 f K
P Wrightsman.	O W Miller.	Jo
Kline.	Marg Deardorff.	P Fahrney
f adv.	Jac Price.	W Panabaker
K. JW Bowman.	A B Brumba	18,50 f K.
IS,50 f K.	D Brumbaugh	2 f K.
H	Hyton 5 f Vis & b.	E Slifer.
as.	J Meyers.	Mary Myers 2,50 f
Jac Kurtz	5 f HB.	A J Warner 5 f
Em Slifer 10 & 10 f K.	James Redpa	—
D H Bonebreak.	C J Beam.	Andrew
Spanogle.	M Beshoar	5 f HB.
Isa	Leon Furry.	Jos Hanc
walt 30, f K.	Dav Gochnour	5 f K
Jerem Beeghly	f K & Vis	13.
S Leid	J S Burkhardt	6 f K.
J S Holsinger	T S Holsinger	f K.
Jac Foreman.	Isaac Price.	H Balsbaugh.
II Balsbaugh.	Em Slifer	10 f K.
Kimes 1 f K.	John Zug.	Joseph A
—	Joseph Zug.	ich.
Em Slifer 15 f K.	Jac M Thom	P Fahrney 2 f K.
D Demuth	10,-,	9,50 f K.
R Whitmore & othe	—	16,85 f K.
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f Vis.	—	ger & D Keller 7 f K.
D H Keller 7 f K.	after paying	Express.
J Sollenbe	—	Adam Beaver.
ger & D Keller 7 f K.	10 f HB.	D F Go
—	Henry Koontz 51,36 f	G H Swigart 1 f HB.
—	—	D D Horner
—	—	K or Oreg Miss.

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A limited number of Advertisements, not inconsistent with the character and design of the Gospel-Visitor, will be inserted on the cover. The circulation of the Gospel-Visitor extends from the Atlantic to the Pacific Ocean, and thus affords a valuable medium for advertising.

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# THE GOSPEL - VISITOR.

VOL. XI.

July 1861.

NO. 7.

For the Gospel Visitor.

## On the evil Effects of Tobacco.

Dear brother.

Among the instructions administered by Paul, in all his epistles, was that of explaining how and by what means the human soul could secure in the most natural and legitimate manner the inflow of the divine Spirit. At the very foundation of the harmonious developement of the life of grace, and the evolution of the God-like in human nature to its utmost capacity, lies our physical organization normally related to the external world. "We are not our own, but bought with a price;" and we are under imperative obligations, not only to keep our moral nature untainted from the contagion of the world, but to "present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service." Rom. 12: 1.

Nature and the Bible never urge antagonistic claims upon humanity. Within their range and according to their scope, the *laws of life* are as sacred as any of God's edicts. Life on earth should be a *sublime* life, bordering on the confines of that sphere in which Arehangels move, largely mingling in *all* its manifestations the enduring and holy elements of the life to come. Life on earth has very broad relations to the Divine. Not only in prayer, meditation, and the ordinances of the Lord's house do we touch the future life, act in harmony with and strengthen our relations to the

source of Being; but our eating and drinking, and whatever tends to qualify the *body*—which is the home and organ of the soul—to manifest more legibly and distinctly emotions and impulses begotten of God, is as much a duty as it is an advantage. Everything, therefore, which develops and elevates that part of our nature that allies us to angels, and tends to bring the baser elements of our nature into subjection, ought to be made a matter of conscience with all who have abjured the world, and sworn allegiance to King Immanuel.

Our bodily tissues are made up of what we eat and drink, the air we breathe, and whatever is introduced into the vital domain in any shape or for any purpose. The tissues will be fine or coarse as our food is pure and natural, or gross and adulterated. The brain is not only the organ of the mind, the dome of thought, the palace of the soul, but it is equally the organ of the *body*, and must necessarily partake of the general qualities of our *physical* constitution. The same principles involved in the developement and replenishment of the one, are at work with equal precision in the other. There is, therefore, a philosophical connection between purity of body and *lofty conceptions*; between fineness and density of tissue and *high intuition*; between the quality of the substances which enter the Laboratory of life and the *elevation of the intellectual and moral plane on which we stand*. I do not speak of ran-

dom, nor yet hastily. I have had ample opportunity to know that what I have stated is immutable as the pillars of nature. All truth bears upon its front unmistakeable evidence of its divine origin; and I will add, whatever is *strictly* philosophical is also true. So much with regard to our voluntary habits in *general*. Now for a few of them in particular.

It gives me pain to avert to the fact that various physiological evils have crept into the brotherhood, which dim the lustre of the christian graces in numerous individual instances, and not unfrequently so completely warp the moral elements as to exhibit to the world spectacles hateful to God and highly prejudicial to the church. Those habits which nurture our animal life have a much more momentous bearing on our moral character than is generally supposed. To mortify our members, and crucify our corrupt inclinations, are injunctions which cannot be ignored with impunity. But what I desire especially to press on your *conscience* in this communication, is, the impropriety of using tobacco. Its use is utterly at war with the teachings of nature and the principles of religion. It is one of the grand causes of the physical and intellectual degeneracy which prevails. Next to drunkenness I regard it as one of the greatest curses of civilization. It is a physiological abomination; and so intimate is the sympathy between the body and the soul, that when we infringe the laws of the former, we proportionably dwarf the energy of the latter. Its use conflicts with the divine arrangement, and originates in the profound ignorance of the phi-

losophy of life. A person whose brain is permeated with the vapor of tobacco, and his mind paralyzed with its narcotic effects, can no more exhibit the graces of the *Spirit* in their *native beauty and perfection*, than a prism can reflect the beams of the sun when the sky is *overcast with clouds*. This may seem a bold assertion, but I "testify that I have seen, and speak that I do know." Many will doubtless shake their head significantly, and say, this man uttereth perverse things: But, my dear brother, be not too much in haste; "smite me that I may speak, and after that I have spoken," pass your judgment.

There either exists a congeniality between the chemical elements of tobacco and those of our physical constitution, or there does not. It is either friendly or inimical to life; necessary to the replenishment of some normal constituent of the blood, or an enemy to the animal economy. What does nature teach on these points? Does she throw her mighty evidence in the affirmative or the negative scale? Let us see. Reason and Instinct are the leading strings by which nature would conduct us to health and happiness. Nature never leads astray when not perverted. Instinct never clamors for stimulants, unless depraved by unphysiological habits. Did you ever see or hear of any person to whom tobacco tasted delicious the first time he used it? My faith in the goodness and wisdom of God is too strong to believe that such a person exists. Why is it that our first attempt to use tobacco is accompanied with nausea, vomiting? Does the Author of our be-

ing not understand his own work? Or is he responsible for the unpleasant physical sensations we experience—lassitude, stupor, vertigo—so that we are neither fit for manual or spiritual service? If He has designed this plant to be used in this way, why has he implanted in our nature instincts which rebel against its employment? Has the Deity for once compromised with evil, and sullied his own dignity, by arraying his *Providence* against the unerring instincts which He himself has given us? Either our physical organization is a hap-hazard production, and our Creator has interwoven with the deepest elements of our nature instinct which oppose the application of that which he has provided for our good, or we wrong our Maker by forcing upon our instincts that which is repugnant to them. One of these two proposition is *true beyond contradiction*. Where is the brother (or sister) who has not sufficient intelligence to determine what course it is their duty to pursue with regard to the habit upon which I am animadverting?

Tobacco is in every sense a poison. It poisons the body. It poisons the brain. It robs the mind of its vigor, palsies the intellect, weakens the memory, and diffuses a corresponding blight over the moral faculties. We should never think of its use but as allied to evil—having consanguinity with the impure. It is a habit that *grows*, and its growth *never* tends to make any one BETTER. Never was there a case in which its use contributed to bring to the *surface* qualities and virtues begotten of the Holy One, and fitted the user for the Society of the Just made perfect. Its effect is doubly

prejudicial. When the brain is fired and the nerves magnetized by this subtle poison, it often renders the unfortunate victim unnaturally brilliant and vivacious; and when the excitement has passed away, the mind is destitute of energy, the eye lustreless, the soul blank of inspiration, and the heart too often the home of feelings which should never be felt by a servant of Christ.

To be a Christian is to be a singular person. It is to walk *with* Christ, and labor *for* Christ. It is one whose “life is hid with Christ in God.” In short, it is to be *Christ-like*. Think you our Lord and Master would so far have forgotten his mission, and the force of his example on the minds of those who looked up to him for *guidance*, as to be seen with a quid between his teeth, or a poison roll protruding from his lips? Can it be supposed that Christ would have countenanced *any practice* which tends to beget and foster appetites which are purely artificial? Self-denial is a fundamental principle of Christianity, and self-indulgence is at war with the dictates of nature and conscience, and abhorrent to God, in whatever form it may express itself. No person who will look to Jesus as a pattern of self-denial, and allow the Spirit of Holiness *unreserved* sway, will use tobacco any more than he will use Opium or Arsenic. All these pernicious agents, although composed of different chemical elements, bear the same relation to the human Organism, and through it to our moral faculties. Just look at the man who is enslaved by this habit. How abject and humiliating his bondage. How it robs him of his independence and self-control.

How often he resolves and re-resolves to break his fetters and be *free*, and as often does his moral energy give way before the power of habit, and the demon of perverted appetite resume his sway. O *Diabolus*, thou art a great Potentate, and many and successful are thy intrigues within the *walls* of Mansoul.

With inward shame do I record that I know ministers of the Gospel who prepare themselves for their Pulpit ministrations by inordinate tobacco-potions. I have seen old Pilgrims of the Cross, and some who had long been *Embassadors* for Christ, act more like persons bereft of reason when their tobacco was all, than disciples of Jesus. They would ransack every nook and corner of the house, from garret to basement, to gather up a little fuel to feed the unhallowed fire which, for the time being, spread its sensual glare over every power and faculty of the Soul. When deprived of their accustomed stimulant, they are like Sampson when shorn of his locks—spiritless, drooping, lacking energy and determination, vacillating, ill-tempered, and utterly devoid of inspiration. Give them the unnatural aliment their perverted instinct craves, and its antidotal effect is marvelous to behold. It will change the whole man in ten minutes. From the surges of passion they will sink to the most profound placidity. I have known persons who, when deprived of their antidote, would seem the very incarnation of passion. Their ill-temper would break thro' the restraints of Piety like a hurricane through a cobweb. No sooner was their appetite for tobacco sated than they became serene as an infant, could pray like a Saint, and

talk like an Angel. Can you not see that there is a grievous error at the bottom of all this? We have not so learned Christ. "Be ye not filled with" TOBACCO "wherein is excess; but be ye filled with the Spirit."

How are these exhibitions of moral obliquity to be accounted for? Only on the hypothesis that their organization has become so dependent on things which *in their nature* are injurious, that to forego their use disturbs them to a degree beyond their power to control, unless they summon to their aid all the energy of their manhood. I have long since learned to distinguish between mere animal excitement and the unction from ABOVE. I hope, my dear brother, you will never be so unfortunate as to mistake the effects of stimulation for the in-dwelling power of the Spirit of Christ—the wild yet fervid delirium which tobacco creates for the anointings of the holy Ghost.. If you value your peace, and desire to be a "bright and shining light" in the MASTER's vineyard; if you indeed desire to make the glory of God your *supreme and undivided object*, cheerfully and religiously abstaining from *every* thing that unfits your mind, *through your physical conditions*, to receive the fullest influx of the divine Spirit of which your nature is capable, abjure the use of tobacco as a practice opposed to the spirit of *purity and self-sacrifice* enjoined in the Gospel, and utterly unworthy your Christian profession.

O how deplorable that Christ's followers should expend their vitality, and, in large measure, enervate their spiritual capabilities, and weaken, to a lamentable extent, their influence for good upon others, by

gratifying an appetite which the all-wise Creator has never placed in our nature. Is it not evident from what has been urged, that any practice which places us in false relations to Nature, will also place us in false relation to Nature's God? Any thing that perverts our instincts and turns our appetites into an unnatural channel, and makes our animal propensities abnormally clamorous for gratification, is directly opposed to the "law of the Spirit of Life, in Christ Jesus," which is designed to emancipate us from that law which aims to subject the Spiritual to the Sensual. Set your aim high, and let nothing less than Jesus serve you as a model in all the relations of life. Let no sophistry beguile you into the belief that it is possible to use tobacco to the honor of God. The wreathes of incense that curl around the temples of the tobacco-devotee are oblations to the god of *this* world; and the foul mass that is rolled on the tongue as a delicious morsel, tends directly to give strength and developement to those elements in human nature which *war against the soul*. Are you imitating Christ and exhibiting his characteristics when you indulge yourself in a way that strengthens your corrupt nature instead of subjugating it? Can you plead for a habit which can become agreeable only in proportion as your God-given instincts are deadened? Contemplate the character and example of Jesus, and then answer.

In becoming Christians we transfer our ownership to the Lord who bought us; we are no longer our own. Our bodies are TEMPLES OF God, and it should be our sacred ambition so to live as if we were con-

scious what an "August Inhabitant," what an "Illustrious Guest" dwells in "this house of our earthly tabernacle." "The flesh striveth against the Spirit, and Satan is so opposed to the supremacy of the Spirit, that he is perpetually harassing the Child of God by seeking an entrance into the Inner Life through the passions and appetites. Although Satan cannot triumph over our principles, he can circumscribe the *expressions* of the Inner Life; he may not overcome but he can disturb and perplex the Saint, and he gains an advantage over us when we become *enslaved* to an appetite which has its home and finds its nourishment in our animal nature. The lust of the flesh, the lust of the eyes, and the pride of life, are *distortions and perversions of principles which are inherent in Human Nature*. But the tobacco-victim has no vindication to offer in support of his practice. Kindly, yet confidently, do I challenge the entire host of tobacco-users to give a single reason, fact or argument in favor of its use, which has a rational, scientific, or scriptural basis. What superiority can Christianity claim over the crude dogmas and effete philosophies of Paganism, if IT allows one lust, passion, or appetite to be habitually in the ascendent?—Be not surprised that I so importunately press this subject upon your mind, for in my estimation it is one of no ordinary importance; and I confess I have oft-times been deeply aggrieved at the indifference of the brotherhood in this matter. I desire to have you see the necessity of having Christianity reach you in the *organic* elements of your being, and keeping every avenue of the soul unobstructed, allowing the

hidden Life an emphatic and *uniform* expression, which can never be done in the habitual use of tobacco.

Finally, keep yourself *pure*—in Body, Soul, and Spirit. Do not forget that Christ reaches the human heart through *means*, and that these redemptive instrumentalities are made individually available, to a great extent, as our physical conditions are depraved or otherwise. The cultivation of our higher or lower nature is largely dependent on our voluntary habits. True, the Holy Ghost has all the honor of the work. He creates, develops, and crowns the Godlike within us; but in his ennobling, transforming influences He does not overlook our constitutional peculiarities. Our *bodies* are also included in the purchase of redemption; and we are under the most solemn obligations so to employ every member, so to regulate every power and passion of the Soul, and so to relate ourselves to Life throughout the length and breadth of our nature, that the determinate influence of our physical organization may be to elevate and expand the soul, widen its receptive capacity, break up its relations to the foul and unholy, and aid it in its upward flight to realize its sublime IDEAL of the Pure, the Beautiful, and the Good. To embody the precepts of Jesus, and reflect his image in our daily life, while enslaved to the use of tobacco, with that *uniform* brilliancy which we might do, and which our fealty to God requires us to do, is as impossible as for a *turbid* stream to reflect with clearness the scenery along its banks, or a *craped* mirror faithfully to reflect the image of the gazer. The standard which I recommend is a lofty one, but it ori-

ginated in the mind of God, and is worthy of its Author, and I trust you will strive so to live as to make yourself worthy of it.

I remain yours in the bonds that bind angels above.

C. H. B.

*Union Deposit, Dauphin co. Pa. April 20, 1861.*

♦♦♦  
For the Gospel Visitor.

### THE DOCTRINE OF BAPTISM.

Is it "an accursed dogma" or is it not? I assume the position that it is not. Now "to the law and testimony." There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. John 1: 6, 7. This is proof enough that baptism came from God, and was not the invention of man.—Proof number one: The Lord Jesus Christ says, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, and lo, I am with you always, even unto the end of the world. Amen. And so say I, because the blessed Jesus has commanded it. Then the doctrine is a dogma sent from heaven by God himself, and it is worthy of our most serious consideration and should not be abused by poor fallible man. Proof 2: "And he commanded them to be baptized." Acts 10: 48. In the context we have a very interesting account of the introduction of the gospel among the gentiles by the ministry of the apostle Peter, and of the powerful and saving effects of the gospel upon their hearts, in bringing them to the obedience of Christ. And no sooner did the apostle perceive that God had

put no difference between the Jews receive remission of sins, verses 42, and gentiles, purifying their hearts 43. Now they were not only hear by faith, and giving them the Holy ers of the word, but doers of the Ghost even as he did to the Jews at word. This is as clear as noonday the beginning, Acts 15:8, 9, than he said, "can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we." And there was none to gainsay or forbid it. He commanded them to be baptized in the name of the Lord.

You will observe here that faith preceeded repentance. These persons were not in a state of infancy. There is nothing in the text, neither in the context, nor any where else, from which even a reasonable inference can be drawn in favor of the belief that there was a single infant among them. But there is enough to the contrary. There is, in fact, nothing in the scriptures to prove that the apostle ever baptized infants at all. And if it has no foundation in the gospel, then it is the invention of men, and would be more applicable to the above dogma, than to the holy baptism of Jesus Christ.

Infant sprinkling has neither precept nor example to sustain it, and every religious ordinance ought to be authorized by either one or the other, if not by both; and that which is unsustained by either must necessarily be a piece of human invention. The individuals addressed by the apostle in the text were not infants, for this reason; they believed on the Lord Jesus Christ. The duty of believing on the Lord Jesus Christ was the principal thing insisted on by Peter in his sermon. "Christ," said he "has commanded us to preach that through his name, whosoever believeth in him shall

that they were not infants, but believers in the Lord Jesus Christ and had received the Holy Ghost. Now we design to bring up another evidence: Peter says, "can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we." These passages clearly prove two things: first, that the persons addressed were neither infants nor carnal adults, but that they were soundly converted to God.

The baptism of the Spirit or a change of heart should always precede water baptism as is clearly taught in the word of God. Some people think if they are baptized with the Spirit of Christ, then they do not need water baptism. Now Peter dissents from this opinion. He enjoined water baptism after they had received the Holy Ghost. Consequently, he did not consider the former as a means to get at the latter, nor the latter as superseding the necessity of the former. Another circumstance asserted concerning the persons, is, that "they spake with new tongues," that is, they magnified God; see 46 verse. They spake in languages which they had no knowledge of before. This was proof positive that God was with them. And that he was in all this, goes to show the same thing, to wit, that the persons whom the apostle commanded to be baptized were neither in a state of childhood, nor in a carnal state of manhood, but in a state of grace and christian brotherhood.

We shall now proceed to show,

2, the import or meaning of baptism. He commanded them to be baptized. What does baptize mean, or in other words, what was the precise action which Peter intended to enjoin upon them when he commanded them to be baptized? We answer, first, he did not mean any thing they might feel to do; secondly, he did not mean that they should be sprinkled with water; thirdly, he did not mean that they should have water poured on them; fourthly, he did not mean that they should be washed in water; but fifthly, he meant that they should be dipped or immersed in water, in the name of the Father, and of the Son, and of the Holy Ghost. When the apostle commanded them to be baptized, he did not mean that they should do any thing which they might feel to do.

Some tell us that the word baptism has no definite meaning; but that it is so ambiguous, vague and indefinite in its meaning; that no one mode or action ought to be insisted on, but that different modes ought to be practised, according to the different views and feelings of the people. So says the Rev. S. Whence come these different views and feelings of the people? why from ignorance or prejudice. Let the teachers of religion give up their prejudiced and vague notions, and teach the people the true and proper meaning of baptism as held by the primitive christians, and their accommodation system will no longer be necessary.

But not as the Rev. S. has declared baptism an "accursed dogma," such language is utterly false and deserves a sharp rebuke from every true minister of Jesus Christ. Such

an allegation reflects severely on the wisdom of the Lord Jesus Christ. What! can it be possible that Jesus Christ, the great teacher who came from God, should appoint a solemn ordinance in his church, and at the same time a preacher professing to be sent by the Lord Jesus Christ to preach the gospel and yet denounce one of the principles of the gospel as "an accursed dogma?" "O tell it not in Gath, publish it not in the streets of Askelon, lest the daughter of the Philistines rejoice, lest the uncircumcised triumph." Now it cannot be; my soul abhors and repudiates such language when applied to the gospel of Jesus Christ.

But Mr. S. can make use of such terms as an "accursed dogma" and apply that term to the holy baptism of Jesus Christ. I hope if these lines fall into his hands they will cause him to reflect, and remember that he is not making a proper exposition of the gospel of Jesus Christ by whom he makes his boast, that he has been sent to preach.

You will please publish the above. My article is long, but we will have to contend for the faith. Written in reply to a sermon preached by S.

H. K.

Mount Pleasant. Md.

For the Gospel Visitor.

### IDOLATRY.

*The Land is full of Idols!*

*Anything aside from the true worship of God, is Idolatry!*

Within every human breast there is a temple, dedicated to the worship of the living God, or of idols,—an altar from which sweet incense arises above the highest heavens to the throne of the great "I am," to

draw back in return the strengthening influence of His grace, by the gentle dews of the Spirit, distilled into the heart; or upon which sacrifices are made to strange gods.

Man must have something to worship; and if he knows not God, and worships Him not, he will be like Ephraim,—“joined to idols.” He is surrounded by idolatrous worship and, if not careful, he might offer *strange fire* on the altar of the heart, and worship Baal instead of God.

The history of the past shows us that the peculiar worship of each of the heathen deities, was strictly adhered to, and that the priests of each were different and could not officiate before another. The zeal of their followers, might, with propriety be copied by us. Their sacrifices were not occasional, but regular—*daily*: and oh! how very careful they were in their superstition, not to displease their god.—The expression—“The gods are angry with us” was the beginning of a sacrifice to avert their displeasure.

The origin of some of the heathen deities seems to us almost amusing; and we are ready to exclaim in astonishment;—“Can it be possible that men can be thus blinded!”—And yet even in this they put us to shame. They ignorantly worship the god whom they adore. We know from whence our God is. We know that He is the great Creator of all things. He is not, to us, the “unknown God” but we know Him if we walk in the light. We profess to worship Him and devote our lives to His service; and yet we often wander away and forget His sovereign mercy. Our daily Orisons are, perhaps, frequently neglected. He requires our whole heart, and

our unceasing prayer,—a sacrifice of our bodies and our energies.

Our God is not a fabled Deity, but the Great Jehovah—Father of all good, *by* whom and *in* whom we live, move and have our continual being. We know Him if we love Him—keep His commandments and follow Him: then He will receive us unto himself and crown us heirs of immortal glory, through the redemption purchased by Christ our Lord. But we “must have no other Gods before Him,” for He is a jealous God and demands our worship. He gave his Son, our Saviour, a ransom for our sins and we should be sure that we render to Him our hearts’ best service.

We talk pathetically of the “poor heathen” as objects of pity, bowing down to “blocks of wood and stone,” little thinking that the great enemy of God—Idolatry, has settled down among us, yea even in our own hearts, I fear. The great sin of our country is Idolatry, in its different forms;—idolatry even worse than that of the Hindoo or Pharisee: for there is something awfully grand and impressive in the broad majestic *river*, ever moving on silently to the great sea; and in the gorgeous Luminary of Day as he comes forth in magnificent splendor from the chambers of night heralded by streaming fire; but we bow down our thoughts, affections and desires to the silver and gold—the Dollar—the dull, senseless Dollar and worship it, thus detracting our worship from the true and living God. The Sun was worshipped by many heathen nations. It was the Mithras of the Persians, the Baal or Bel of the Chaldeans, the Bel-phigor of the Moabites, the Moloch

of the Canaanites, the Orisis of the Egyptians, and the Adonis of the Syrians. Its apparent life-giving principle to the inanimate creation, no doubt, was the principal cause of their adoration. But Jehovah is not only life-giving to the inanimate, but to the animate creation. He is the necessary being, the sum of eternity, the eye of justice, the soul of the universe. All things are His, by right of creation, and we are doubly His by right of redemption; and anything that detracts our worship from Him robs Him of the glory and honor due Him. "Children are the heritage of the Lord, and the fruit of the womb is his reward" but the christian is His glory. All things that God has made are good and lawful, when used lawfully. We have not, it is true, acknowledged gods, but we pretend to worship the Lord, and yet allow our affections to be placed upon the perishable things of time. We go to the sanctuary of the Most High, but instead of meditating upon His amazing love, we suffer the dollar to take possession of our thoughts. Let this not be so, but let us wean our affections from the world and place them upon our God; and let us be grateful to Him for His boundless mercy.

BOELUS.

James Creek, Pa. May 1st, 1861.

### CHRISTOLOGY.

(Our heading means a discourse concerning Christ. The word *Christology* comes from *Kristos*, Christ, and *logos* a word or saying. The heading is expressive, and we may hereafter use it, and here give its meaning, for the satisfaction of our readers who may not be familiar with it. It is an English word.)

"Whosoever drinketh of the water that I shall give him, shall never

thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw." John 4: 14, 15.

These words comprise part of the interesting and instructive conversation which took place between Christ and the woman of Samaria at Jacob's well. And although she did not fully understand the spiritual import of many of the Savior's words, yet there loomed up before her mind such a beautiful picture of what she conceived him to possess, that carnal as her conceptions were of the great gift which he proposed to confer upon the simple and easy terms of asking, there was even to her but partially opened mind, something in that gift which made it very desirable to her. "That I thirst not, neither come hither to draw." These words express the happy effects which she conceived would follow the partaking of the water which the Savior called her attention to. As we have suggested, her conceptions of the water to which the Savior alluded were carnal, nevertheless, there is a sense in which her words shall be fully realized by those who drink of the water which Christ shall give them.

"That I thirst not." The human soul in its healthy state has large desires, for it has large capacities. And its thirst can never be satiated and its desires gratified until it has drunk freely "of the wells of salvation." No earthly well whatever supplies the water which can quench the thirst of an immortal soul. But in Christ there is an ample supply, and those who continue in commun-

ion with him, "the fountain of living waters," "shall never thirst," of circumstances may impose upon them.

"shall want no good thing." The tendency of Christianity is to produce a contented state of mind, and hence Paul tells us that he had "learned in whatever state" he was, "therewith to be content." Contentment may arise from carelessness or indifference. A man of careless habits who may be a debtor, may on account of his peculiar habits, be contented while he is making no efforts to pay his just debts; or if he is a creditor, he may be contented with the tardiness of his debtors to pay him what is justly due him, although his family may absolutely suffer for the want of the necessities of life, which might be prevented by the use of nothing more than the right means to obtain his own; or, a man may be contented while living in a house which is not proof against the falling rain or piercing wind, but which might readily be made proof against both by a little labor which his time would permit him to devote to the purpose. Now when contentment is the result of carelessness or indifference, it cannot with propriety be called happiness. And the contentment which Paul experienced and which is the fruit of a healthy Christian experience, arises from a cause altogether different. It arises from a large share of the higher good attainable by man under the Christian dispensation, and which is called in figurative language, by the Savior, "water" or "a well of water," and which affords the righteous such "fullness of joy" as to reconcile them to whatever deprivation of earthly good that a devotion to duty or the influence

There is a striking contrast between the water alluded to by the Savior, which was to prevent people from thirsting, and the water of an earthly character and from an earthly source, of which the water from Jacob's well was a befitting symbol. "Whosoever drinketh of this water shall thirst again." This is the experience of all. This water is indeed only the water of death, that is, it cannot prevent death. The words of our Lord last quoted, would be a very suitable superscription for the well, and indeed for every other place which the people resort to to draw their pleasure from, with a peculiar fulness of application. For all the pleasure arising from the gratification of the senses; all that which arises from the feeling of pride and the possession of wealth; and all that fleshly and unfruitful knowledge which many men pursue, can only afford a short and transitory gratification, and increases rather than satisfies the thirst which it professes to allay. On the other hand, the words of the Lord, "whosoever drinketh of the water that I shall give him, shall never thirst," beautifully expresses and powerfully recommends, that higher good and more satisfactory enjoyment bestowed by the Savior upon those who believe on him. As human language generally has adopted thirst as the common expression for desire of every kind, we are to understand the words of the Savior, "Shall never thirst," as equivalent to him saying, that those who avail themselves of the riches of the grace which is in him, and thus partake of "the fulness of him that filleth all

in all" to the degree which is possible, shall have no desires but what are gratified. In a relative sense the meaning of the phrase "Shall never thirst, may be realized in the present life, but the absolute sense will be reserved for the future life.

"Neither come hither to draw." Ignorant as the woman of Samaria was of the deep and spiritual meaning of the Savior's words, her language above quoted expresses a striking peculiarity of the complete enjoyment of "the saints in light." Her residence was perhaps some distance from the well. And as she required considerable water for drinking and for culinary purposes or cooking for her family, her visits to the well were frequent and no doubt somewhat fatiguing. And understanding the Savior to be able to give a kind of water which would be so lasting in its effects as to do away the necessity of enduring the labor consequent upon carrying water from Jacob's well, it is not at all surprising that she should lay hold of the idea with eagerness, and ardently desire to have water of such peculiar properties. The idea of having such excellent water, and of having it without labor, is what we wish to develope briefly, and call the attention of the reader to.

It is a consideration highly commendable of Christianity, that the peculiar feature attributed to it by the woman of Samaria, namely this, that its unspeakably great blessings may be attained without labor, is a truthful representation. She conceived the idea, that if she obtained the water alluded to and spoken of by the Savior, she would need no more to go to Jacob's well to draw water, and then her request, "Sir,

give me this water, that I thirst not, neither come hither to draw," was presented.

We now must "draw water out of the wells of salvation," and *labor* to enter into rest. And the devoted pilgrim when journeying to the house of God, when the road is long and rough, and the weather inclement, often like the woman of Samaria becomes weary, and it would be very desirable on account of the flesh which is often "weak" as well as weary, that he need not any more "come hither to draw." And when toiling and rowing when the current sets in hard against him from the flesh and the world, with what pleasurable emotions he anticipates the time when he shall no more "come hither to draw." Now the water of life is represented as contained in wells, and those wells are deep, and they that would drink must draw. But labor is to give place to rest, and the water of life will be hereafter presented to the inhabitants of the "holy Jerusalem" as a river: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." This is the "river the streams whereof make glad the city of God."

The inspired finger of prophecy points the believer to an approaching period, when all that is necessary for the fullness of their joy shall be furnished without labor. Blessed time! "Give me this water, that I thirst not, neither come hither to draw."

J. Q.

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For the Gospel Visitor.  
How should Christians dress?

At the present time when so much folly and extravagance is displayed

in dress, unless one possess firm and correct principles with regard to it, he may easily be allured by the glittering tinsel of fashion, and, thus, be drawn into the vortex of folly.

Under these circumstances, it becomes us to consider what should be the dress of the Christian.

I do not here mean to assert, as some denominations advocate, that the Christian must adopt a particular style of dress, which is to be fixed and unchangeable as the laws of the Medes and Persians to distinguish him from the world. This is as absurd as it is impossible. The people of God are a peculiar people; but is this peculiarity to appear only in the dress? Certainly not. I have seen those who styled themselves Christians pride themselves on their simplicity in dress, thus, bringing themselves on a level with those who glory in fashionable attire. Besides it is impossible for persons of so many different tastes and occupations, and upon whom the laws of progress and change are indelibly stamped, to appropriate but one and the same style of dress.

The apostle Paul commands women to "adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly attire, but which becometh women professing godliness, with good works." This command will doubtless apply to men as well as women. Paul does not here command, as some seem to suppose, to adorn themselves only with good works. Such a supposition is absurd, as he, evidently, here also speaks of adorning the body, but, as he says, in modest apparel. Hence it is proper and becoming for the christian to wear ~~modest~~ attire,

suited to his occupation, and of such a style as to be neat, comfortable, and tasteful, conforming to the fashions of the world, only, so far as is consistent with christian principles. If the heart be pure, the motives will be pure, and upon purity of motive depends the righteousness of the outward appearance. Let us, then, rather labor to make pure our hearts, and adorn our lives with good works, for God looketh upon the heart, and not on the outward appearance.

S.—

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For the Gospel Visitor.  
**THE HOME CIRCLE.**

What constitutes the home circle? The father, the mother, and the children. These make up the home circle; but alas! how often is this circle (which should be so firmly interwoven) broken into fragments: and as it is torn asunder some heart is bleeding, and this causes pain deeper than any other wound, because no healing balm can readily be applied to effect a cure. But is it always the cold and icy hand of death that always causes this heartfelt anguish? No, would it were so and there would not be so many bleeding hearts to-day. What is it we ask. Is it the removal of the children from the family hearth to be educated, learn trades, or follow some other occupation whieh may be useful in after life? We answer no. Is it that when the children go from the parental roof they go from parental instruction likewise, and bring shame and disgrace, not only upon their own heads, but on the whole family? Again we answer no. This is not yet the depth of misery which is felt in the home

circle, though it has broken many a parent's heart and brought them down in sorrow to an untimely grave. There is a fracture which pierces deeper still. There is a wound which never can be healed, but eats like a canker worm at the very core of the heart; and no death comes to its relief. The cold dark grave were a comfort but even it closes up its portals.

Again; is it the pain which is felt by the wife and mother when the husband, after his midnight carousing, returns to his family a maniac on account of the fatal draught which he has been induced in an unguarded moment to partake of? No—no—no. The wound is deeper still. Deeper than this? Ay! deeper still. Is it the pang of that heart which feels all the horrors of slighted affection, alienated love? We answer yes. This is the deepest wound that can be inflicted; the most serious fracture in the home circle. Love, the pure angel (which twined the beautiful wreath of which the circle is composed) has taken its flight and now without culture, the most beautiful flowers are blighted, and their fragrance and beauty lost.

What has caused the departure of this beautiful angel? Various causes. We will glance at one only. That is thoughtlessness. Behold the mother, with her helpless babe upon her lap, or (perchance in the cradle, while the duties of the family are attended to) weary care-worn and alone, while the thoughtless husband is comfortably seated in the tavern, store, or some other place of resort which men will always find. As he comes home the poor weary thoughtless mother al-

most worn out with fatigue and care for her family, speaks peevishly, thoughtlessly. The thoughtless husband glad to get away from this unpleasant sound, instead of striving to lighten the burden of his wife by kind words at least, and treating her as the partner of his bosom and making himself a partner of her trials, takes his meal in silence, and soon finds himself comfortably seated again with his old companions, where he can soon join in lively conversation, thoughtless of the faithful one he has left at home, only that she will have his supper nicely prepared, and be ready with other conveniences with which he may wish to be accommodated. She, thus left by him who vowed at the altar of high Heaven, to love and protect her, feels herself utterly forsaken. No wonder, for when he wooed and won her heart, she as it were gave up all for him throwing herself upon an arm which she supposed strong enough to support her under all difficulties of an earthly nature.

Now when she finds that her expectations are not realized, she begins to think she has given her heart to one, who does not give the same in return, nor appreciate the fervor of woman's love. And as she lives thus neglected it kindles a fire on the altar of the heart which can never be extinguished, only by the one who kindled it, and so it often burns so long as a spark of human life remains. And when the last flickering ray of the lamp of life is nearly exhausted, this flame still burns in all its brilliancy, and but for the poor helpless babes, she would pray to be removed from earth, so that she might be shel-

tered from the rude blast which is lighting up the flame which is already reached her vitals. But as the last ray is about to be extinguished, the fire within the heart lights up afresh and she looses sight—of her little ones. The last silken chord is now breaking, it snaps!—It breaks, and she is no more.

What has done this? slighted affection, blighted love. Well, the heart now ceases to bleed, and the freed spirit is now in the presence of its God who will render to all their just deserts. But what follows? Tears are shed over the departed one? but they can not atone for wrongs, nor bring back the one who should have been cherished and loved as the centre of attraction in the home circle.

O, God, my protector, I ask thee to guide me,  
And keep me from harm till life's journey is o'er;  
In every danger do thou stand beside me,  
Imparting thy wisdom and courage and power.

If those that thou gavest to guard me forsake me;  
If death or unfaithfulness, leaves me alone;  
To thee as a covet, I'll weeping betake me,  
And pray thee to seal me forever thine own.

C. A. II.



### CROSS-BEARING FOR CHRIST.

There are some passages in the Bible that cut like a razor. One of the most incisive is this: "He that taketh not his cross, and followeth after me, is not worthy of me."

Its keen edge cleaves right through all the excuses of selfishness, all the plausible pretexts by which men would justify their dero-  
litions of duty. Christ offers no compromise. His simple alterna-  
tive is—follow me and live, or for-  
sake me and die. Either take up  
the cross for me, or let it alone.  
But do not step over it. Do not

steal slyly around it. Do not lay it quietly to one side. Do not waste life in shivering and trembling at the sight of it, and in conjuring some device to make it sit easy on the shoulder. Crosses were made to be hard and heavy. He who is not willing to bear one for me shall never wear the crown. This is the substance of the Bible teaching in regard to Cross-bearing.

Every man has his cross. Some are called to bear a peculiar bur-  
then at one time, and a very differ-  
ent one at another. What is a cross  
to you, may not be to me any labor  
or reproach; it may not cost me the  
slightest inconvenience. It would  
be very arbitrary to specify any one  
act or duty or service as the ade-  
quate measure of devotion to the  
Savior. The service must involve  
some sacrifice of selfishness, and cost  
some privation, or it is no cross.

In apostolic days the bare recogni-  
tion of Jesus Christ as a divine ob-  
ject of worship was visited with odium  
the most intolerant, and malig-  
nity the most furious. Simply to  
say, "I believe in the Lord Jesus  
Christ," meant confiscation of goods,  
stripes beyond measure, dungeons  
like the dungeons of Philippi, and a  
baptism of blood like that of Paul's  
nigh the gates of Rome. But in our  
day many a Christian professor  
whose orthodoxy is unimpeachable,  
and who really believes that he  
would rather go to the stake than  
abandon his loyalty to the Redeem-  
er, is yet totally unwilling to be de-  
teeted in a prayer-meeting. He con-  
siders it "ungenteel." So would he  
regard the removal of the wine-bot-  
tle from his dinner-table, even  
though his own sons were sipping  
a fatal love for the poison. Any-

thing that infringes on *gentility*, is gall and wormwood to him. Religion to be attractive to him must be "genteel;" and he would almost be content to lose a place in heaven if he thought that he would be obliged to recognize there those "horrid vulgar people" whom he now cuts every day in the street. Pride is his pet sin. Refinement is his idol. To keep on the sunny side of fashion is his morning and evening anxiety. And a sneer is to him what the scourge of thongs was to Paul and Silas—what the red-hot pincers were to the martyrs of the Inquisition. He is ready to follow his Master, provided that Master will lead him into no associations with "vulgar people" and into no place where foul odors will come between the wind and his gentility.

2. "What a ridiculous and contemptible Christian!" exclaims one of our readers; and yet that very reader is just as sore and as sensitive in regard to his own besetting weakness. I need not say what his especial cross is. If you would find out, just hand him a subscription paper for a benevolent object. His idea has alway been to get all he can, and to keep what he has got. Giving money is his cross. He will do anything for you, provided you do not touch his purse. And when such a man does give, he deserves especial honor. For he has shoul-dered up a cross that is excessively galling upon his darling passion—the love of lucre.

3. To another, money-giving is easy. His purse never grows rusty in the clasps. He will at any time give you a bank-check if you will excuse him from personal exertions for the kingdom of Christ. *Work*

is his cross. Therefore he is glad to commute with his conscience by making liberal donations, on condition that he is not asked to teach in a mission school, or go out on tract distribution, or embark in any labor that requires time and bodily effort. "You are welcome to my money, but don't ask me to work," is the frank response which he makes to every recruiting officer of Christ who endeavors to draft him into actual service. Now such a man ought never to be excused. He *needs* to be set at work for his own spiritual good; he wants exercise; his soul's health requires that he should be put to some pretty severe and patience-trying toil. A two-miles walk every Sabbath afternoon to teach in the Five Points House of Industry, or in one of the schools for ragged negroes, would give him a grand appetite for his evening sermon and his family worship. To dislike a duty is commonly a good reason why it should be undertaken.

4. Kindred to this dread of personal labor, is another man's dread of public participation in social worship. That it would be benefit to himself and a blessing to others if he would only open his lips in the prayer-meeting, he is ready to admit. But that "cross" he has never yet consented to take up. He says he tried it once and "broke down." So did Dr. Tyng when he first undertook extemporaneous preaching; but he persevered until he stands at the head of fluent, off-hand pulpit orators in America. So did D'Israeli break down when he essayed his first speech in the British Parliament, and as he took his seat amid contemptuous jeers

and laughter, he pluckily called out, "I will sit down now, but the time is coming when you SHALL hear me." But, my good friend, I beg of you, do not hide away behind the post any longer in the prayer-meeting. The leader has long ago given up the idea that you have any prayer to offer. Suppose that at the next meeting you volunteer.

It will send a thrill through the house to hear your unaccustomed voice; and your brethren will go home and say, "Behold he prayeth!"

5. But there is still a fifth who is willing to give, to labor, and to pray, provided that no active opposition is to be encountered. He is a capital seaman in smooth weather. As far as Sandy Hook he can keep pretty stoutly on his legs; but as soon as his vessel catches the stiff breeze outside, he summarily goes below. The first smashing "souwester" sends him for shelter into the nearest cove. The good brother's weakness is timidity; he nurses his popularity like a sick child; and as he never exposes it to give it strength, he soon has none left to expose. His Christianity is sweet and lovable; but it shuns exciting issues and close encounters with rampant sins. He is an undoubted saint; but he has not a single fiber of Martin Luther, or William Wilberforce, or Albert Barnes, or Lyman Beecher, in him. For his final salvation, he meekly trusts to that Savior who bore the crushing cross up Calvary's mount, but when that persecuted Master calls on him to "take up a cross" of reproach for him, he straightway begins to make excuse. Alas for us all! We pity him for his weakness; and yet we go away and practice ourselves the

same indignity toward that Heavenly Friend who says to us in tones so tender "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." No CROSS—NO CROWN.

*Independent.*

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Communicated for the Gospel Visitor.

### THE OREGON AND CALIFORNIA MISSION.

On my return from our district meeting at Aughwick, Huntingdon Co. Pa. a thought struck me, in regard to the Oregon and California mission, which I will present to the brotherhood in general, and to the brethren in those places in particular. I must acknowledge, however, that on the one hand, upon mature reflection, I feel a delicacy in doing so, from the conviction that wiser heads than mine have been engaged in devising plans for some time past, without arriving at anything definite. Yet on the other hand I feel somewhat encouraged, from the fact that, an insignificant, captive, Hebrew maid was the first moving cause of Naaman's cure; and of introducing a knowledge of the God of Israel, and of His miraculous power into ancient Syria. A query presents itself in the first place. Have our brethren for upwards of one and a half century, labored under a system so defective, that the annual meeting must first lay a plan, before our Savior's last, great commission can be carried out to its full extent, in our own country? Reason would seem to say. No? And I firmly believe, the history of

the church sustains her in the assertion. For example: when brethren moved into the territories, where there were no preachers, as a matter of course, they called on the nearest elders they knew of, in the organized churches to come to them, and set the things in order that were lacking: and in this manner, "a little one became a multitude," churches were established and organized from the shores of the Atlantic, till far beyond the great "father of Rivers;" and if followed out, its spread will not stop till it reaches the Pacific.

So now to the point. As the brethren in those places no doubt have a knowledge of and are acquainted with some of the ordained elders in the organized churches; let them, by letter, individually, call on two, in whom they have confidence, to come and officiate for them, in such things as their wants may require, and circumstances permit. And if the elders thus called, have no lawful excuse for refusal, I consider it their duty to go, without a special ordination by the annual meeting; for a bishop's jurisdiction extends beyond the bounds of his own immediate district, and therefore, when he gets into unorganized territory, it has no limit. But should those brethren called on, have a lawful excuse, let them consider it their duty, to use their utmost endeavors, and influence, to send others, whom they may consider competent for the work. The subject demands prompt action. *Immortal souls may be at stake!* and God only knows, when we shall again have a yearly meeting, with a general representation. It is the opinion of many, myself for one,

that, if the instruments are once ready, the pecuniary means will be a small matter. If the above thoughts find favor in the sight of the editors, so as to gain admittance into the Visitor; may it be forthwith, is the sincere desire of your affectionate brother, fellow laborer in the Gospel, and partaker in the sufferings of Christ.

D. M. H.  
Martinsburg, Pa. May 14, 1861.

For the Gospel Visitor.

#### THE ANNUAL MEETING.

Having been to the Annual Meeting and having returned from the same, and being requested by some of the brethren while there, to write a piece for the Visitor; I will for their satisfaction, as well as for others who were not there; and as it is not certain whether the proceedings of the meeting can be sent through soon in consequence of a rumor that the mail south is stopped, I will be a little more particular than I should otherwise be. On Monday the 29th of April myself and wife and brother Jacob Early and wife, started for Rockingham county, Virginia, the place the Annual Meeting was to be. In consequence of missing several connections, we were a good while on the road. We arrived at brother S. Zigler's near Spartapolis Thursday noon, May 2nd., where we commenced visiting our old friends and relatives, through Rockingham and Augusta counties. We found the friends generally well with one or two exceptions. We spent the time very agreeably among our friends until the 19th inst., when we went to the Beaver Creek Meetinghouse, the time and place appointed for the

commencement of the Annual Meeting, where we met with a very large concourse of people. There was public preaching on Sunday and Monday till noon, after which time the meeting proceeded to discuss the queries brought before the meeting, which required till Wednesday about 11 o'clock, when the meeting broke up and we started for home. We got to Harpers Ferry next day before 11 o'clock, and had to wait till after 7 in the evening before a train came. There we were all day among ten thousand soldiers. We talked with a good many of them, and they talked elevator, and did not seem in the least to manifest any desire to molest us. We started from there that evening, and on Friday night at 12 o'clock we were at home. Now as respects the meeting more particularly, there was very good order during the meeting. Union and love was manifested, and I believe that surely the Lord was there. But the churches were poorly represented. There were a good many churches represented by letter, but personally there were only three or four churches represented out side of the state of Va.; namely, this one, and South English church, Iowa, and one in Kansas, and perhaps one in Indiana. I suppose the brethren generally were afraid to go in consequence of the excited state of the country, but they should not have been so easily scared; for there was no danger, or at least we saw none. Some of the soldiers at Harpers Ferry said that they looked with eager eyes, to see the brethren go through. They said they should not be molested. I talked with a captain while there, he said that such people as we

could travel in the South where we please. The brother from Kansas, namely, brother Eichenbury said that he was nearly a day in Washington, and no one molested him. So that upon the whole, I believe that if the brethren generally had turned out that it would have had a very good effect. The proceedings of the meeting had all to be transcribed, and consequently were not ready to send when we left, or they would have been sent. The arrangement is such, that in case the mail is stopped, they are to be brought to some brother near the line, and he take them across to some brother in Pa. near the line, where they can be mailed and sent to the Editors of the Gospel Visitor. I just mention this because it has been reported in some papers quite recently, that the mail south is stopped. According to request, the brethren in Ehrbach's district, Montgomery county, Ohio, have the grant for the Annual Meeting on Pentecost 1862. Please give this a place in the Visitor as soon as possible, and oblige yours in the bonds of love.

DANIEL MILLER.

Lima, Ohio. May 28, 1861.

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A request for the Annual Meeting  
in 1863.

Dear Brethren, Editors:—As in all probability there will be no yearly meeting this year, at least not represented from the free states; we ask the favor, (as the best we know to do,) to have our application for the annual meeting in 1863 renewed, through the columns of the Visitor.

In behalf of the church,

D. M. H.  
Clover creek Church, Blair Co. Pa.

For the Gospel Visitor.  
**THE EDITORS' OFFENCE.**

Dear Editors: Brethren in the Lord: We notice in the May No. of the Visitor an article over the signature of your senior, advising the brethren, North and South, to stay at home, that there would be no annual meeting &c. And we are farther informed by letter from the Huntingdon district Pa., that he was with them at their district meeting, where the subject was agitated for calling a special council meeting somewhere in that county.

And again, we learn by a brother from Iowa, that he (the writer) was influenced by the junior editor to return home when on his way, he saying by letter, that there would probably be no yearly meeting, &c. Now in all this, we must say, that you have acted unadvisedly, by which the brethren here are much aggrieved, and especially those who have, out of love, taken so much trouble, and incurred so much expense, in preparing for the meeting, being disappointed in the enjoyment of the association of brethren, that they had so fondly anticipated. And we farther say in love, that in this you have assumed a privilege that is not awarded to any brother, or set of brethren. And while we have no design to impugn your motives, we claim an acknowledgment from you as due to the fraternity, especially when we consider, that we, so lately informed you through the Visitor, that all things were arranged necessary to holding the meeting, and that no molestation, or interference need be feared, which so far has been fully realized, in the remarkable good order which has been observed, and the spiritual

feast that we have enjoyed while we have been together, forgetting as it were for the time being, the convulsions that are disturbing the political world without.

And while we believe that such a thing was most foreign from your intention, yet we cannot be blind to the deplorable tendency it is likely to have, that of creating a sectional feeling among the brotherhood, which God in his merey forbid should ever be the case with us. For we say should all other churches divide, should the political world erumble to atoms, let us by the help of God, stand united in the bonds of fraternal love, exercising charity, and forbearance, toward each other till time shall ease, so that then we may be cemented together in the spirit world, and united to God and the Lamb, where we may rejoice with joy unspeakable and full of glory, and together enjoy those blessings that flow from his right hand forevermore. Amen.

Signed by the Committee,

JOHN KLINE

BENJAMIN F. MOOMAW

PETER CRUMPACKER

GEORGE SHAVER

JOSEPH ARNOLD

MARTIN MILLER

DANIEL MILLER, Ohio,

Rockingham Co. Va. May 22, 1861.

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**REMARKS.**

We are truly sorry that the brethren have felt grieved at us for what we have said relative to the Annual Meeting. After the civil war that our country is now afflicted with commenced, it was thought by many that our Annual Meeting could not be held with much satisfaction, if at all, Virginia the state

in which the Meeting was to be held being likely to become deeply involved in the troubles from its geographical position, and from its sympathies towards the confederate states. We were therefore frequently interrogated by such as had some doubts whether there would be any meeting, to know what we thought or knew about it. We simply expressed our opinion, which was that there would probably be no Annual Meeting, or, that there would be nothing like a fair representation of the general brotherhood present. This opinion was greatly confirmed, if not mainly formed, by the knowledge we had of the Annual Meeting in Tennessee in eighteen hundred and sixty. It is well known that one of our brethren had got involved in serious difficulties for giving utterance to his sentiments when preaching in that state previous to that meeting. And it was feared by many from this circumstance, that a renewal of difficulties would attend the assembling of the brethren to hold an Annual Meeting in Tennessee. Hence the churches throughout the brotherhood were but poorly represented in that state, at the Annual Meeting in eighteen hundred and sixty, so much so, that a final decision of the Meeting was postponed upon a part of the business which was before it. If then the difficulty which had taken place in Tennessee was such as to render it inexpedient in the judgment of many brethren to attend the meeting in that state in eighteen hundred and sixty, would not the circumstances surrounding the meeting of eighteen hundred and sixty one be still more likely to operate against brethren

attending this Meeting? We reasoned, and we think justly, that they would. Again: One of our most active and influential brethren in the State of Maryland, who had applied to the Baltimore and Ohio R. R. Company for the half fare privilege, informed us that he was not going to the Meeting, and that the officer of the company to whom he had applied for the favor of half fare, declined granting the favor, and he, (that is the officer,) gave it as his judgment that it would be inexpedient for the brethren to go to the meeting under existing circumstances. With a knowledge of these things, we thought there probably would be no meeting that could properly be called an Annual Meeting of the brotherhood, and we gave our judgment accordingly, when asked. We likewise suggested that the meeting might be held in the fall in case there was no meeting this spring. This is about what we did. We merely expressed our own mind, without assuming the authority of speaking for others. What the senior editor did, is known to the readers of the Visitor. We shall leave him give his reasons for doing what he did, if he thinks it necessary to do so. He is absent at this time. We would merely say in his behalf, that we believe he was prompted by love to the brethren north and south to do what he did.

We seem to think of the brethren who have written the foregoing, a little like they think of us, namely, that they have acted a little "unadvisedly," in publicly and officially condemning us, and demanding an acknowledgment from us, without having sought any explanation from

us. But we are not offended. We believe the brethren have been prompted by love, and we receive their communication in meekness and love, being conscious of our frailty and liability to err. And we say again, that we are sorry that our brethren in Virginia have been grieved by any thing that we have done, and that they have been disappointed in not having more of the brethren from other states to partake of their hospitality, and to share with them in the benefits of their meeting. But we sincerely believe that it was the influence exerted by other causes, and not by what the editors of the Visitor did, which kept the brethren from attending the meeting.

The fears expressed by the brethren that what we have done is likely to create a "sectional feeling among the brotherhood," we are happy to believe are without any foundation. We think we may safely say that the sympathy and love of the brethren in the north have more than ever been drawn out towards the brethren in the south since our national troubles have commenced. And it was out of a tender regard to the brethren in their peculiar situation in the south at this time, as well as to our own safety and comfort, that led some of us to think it would be best not to have our Annual Meeting in the south at this time.

No, we hope that nothing will have a tendency to separate us from one another. When troubles and sufferings come, we should be drawn closer together. May heaven grant that we may experience this in our present troubles. We can assure our brethren in Virginia that they

still have our warm christian love, and hope that we shall still have theirs, however unworthy we may be of it.

J. Q.

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## Querries.

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### 1. EXPLANATION OF 1 COR. 15: 51.

Dear Brethren:

I desire an explanation of 1 Cor. 15: 51, in the Visitor. I am requested to preach from the above named verse, and expect to do so next sabbath, but as I have never had the views of any on the text, I desire to have yours. You will therefore please comply with my request this time, as this is the third time I have made it and heretofore it has not been answered.

J. M.

*Answer.—The verse referred to reads as follows: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed."* The doctrine of the resurrection, the subject the apostle was treating upon, had been but little understood, and the Christians could not still fully comprehend it, and hence it was called a mystery. The apostle was showing that all Christians should participate in the blessedness of the resurrection. *We shall not all sleep.* That is, we shall not all be dead (for sleep here means death,) nevertheless, *we shall all be changed.* That is, whether we are dead or living, when the last trump shall sound, we shall all be changed and made incorruptible. And although it may appear to be a mystery both how the dead shall be raised, and how the living shall be changed

yet both can be done, and both shall be made incorruptible. The term "corruptible" in the 53d verse may refer to the corrupt state of the bodies of the dead which have become corrupt, and the term "mortal" in the same verse to the bodies of the living. And the terms "incorruptible" and "immortal" refer to the state which the dead will be brought into when raised, and which the living will be brought into when changed.

## 2. EXPLANATION OF EZEKIEL 36: 25.

Dear Editors: Will you be so kind as to give us an explanation of Ezekiel 36: 25? Does he allude to baptism or some other cleansing?

Yours in the bonds of the gospel.

S. M. F.

*Answer.*—The passage reads thus: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." This passage has no reference whatever to baptism. By the phrase *clean* water, we are not to understand common water purified from all physical impurities, but the water of purification as used in the Mosaic law, or what is sometimes called the water of separation. A red heifer was procured and burned and the ashes carefully gathered. A small quantity of these ashes was put into some water from a running stream, and this water was then used for cleansing from certain legal pollutions, and hence was called "clean water." Numbers 19. The passage in Ezekiel under consideration, must be looked at in the technical sense; i.e. the law, for its proper signification.

The Jews having profaned the name of the Lord among the heathen, and polluted themselves, the Lord said, "And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ezek. 36; 23. The passage plainly refers to the time when the Jews shall be gathered out of heathen lands, and restored to their own land, as the verse preceding the one under consideration conclusively proves, and which reads thus: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land, v. 24. Then (at the time when I shall bring them into their own land) will I sprinkle clean water upon them &c. We thus see that the text referred to has allusion to the time of the restoration of the Jews to their own land, the land of Canaan, and not to their admission into the Christian church.

## 3. CONCERNING MATT. 2: 11.

Dear Brethren: Give us your views through the Visitor if it is congenial with your feelings, on Matt. 2: 11, where it is said the wise men presented unto the Savior gifts; "gold, and frankincense, and myrrh."

It appears to me there was more meant by this than a mere present to the child Jesus.

S. H.

*Answer.*—As Christ was to be a great King, even King of Kings and Lord of Lords, and as crowns and scepters, emblems of dominion,

were made of gold, it is highly probable that the wise men gave gold to Christ out of regard to his mighty and royal character. Frankincense and myrrh were considered precious gifts and were much used in the religious rites both of the Jews and other nations, and in offering these, the wise men designed probably to show that the character to whom they presented their offerings was worthy of divine honors. Providence also may have designed those gifts as a relief to Joseph and Mary in their poor condition.

Let us imitate the wise men and present to the Savior the best gifts we have to offer, and such as become his glorious character.

#### 4. CONCERNING A MEMBER WITHDRAWING FROM THE CHURCH.

Dear Editors of the Gospel Visitor: For the satisfaction of a brother that is about to withdraw from the church, we would like to know whether a teacher or any other member of our denomination can, according to the rules of the brethren, withdraw himself from the church and join another without the church taking any notice of it or action upon it? Please answer this through the Gospel Visitor as soon as convenient, and give the reason for the answer.

Yours truly, J. F. I.

*Answer.*—It is considered proper by the brethren in general, we believe, that when any member withdraws from the church, that that branch from which he withdraws should take an action on the case, and declare him to be no longer a member of the church. Such an action would seem to be necessary, that the members of the church

might know that he was no longer one of their number, if for no other reason. But as a person who turns away from the commandments of God, will have his name blotted out of the book of life, it would seem to be proper that the church should declare that it no longer holds fellowship with him as one of its members.

#### 5. CONCERNING the propriety of using certain words in the prayer in the water for the baptized.

Dear Brethren: Would you think it proper for a brother when he prays over the person that he has baptized, to ask the Lord to baptize him (the person for whom he is praying) with the Holy Ghost and with fire? Please give us your opinion on the subject.

J.. S.

*Answer.*—As fire is used in the Scriptures as a purifying agent, we do not know that there is any great impropriety in asking the Lord to baptize a soul with fire, if the meaning of the person who prays, is, that he desires the Lord to purify the person for whom he prays. But our understanding of the words of John, where he says in reference to what Christ was to do, "he shall baptize you with the Holy Ghost, and with fire," is such that we cannot pray to the Lord to baptize any with fire, as a fulfillment of those words, thinking it probable that John had reference to the fire of punishment with which the disobedient would be punished, and not to the fire of purification with which the child of God should be purified.

•••

"Open-rebuke is better than secret love." Prov. 27: 5.

# The Family Circle.

## Confession of an English Mother.

### THE FRUITS OF EQUIVOCATION.

"Oh! what a tangled web we weave,  
When first we practice to deceive."

I was married, while young, to a man of my choice; and how happy my married life was, I can hardly bear to think. Mr. Perey was——: but no matter, I must not venture to give words to my full heart.

We lived in London. My husband's profession made a city residence almost necessary, and confined him very close to his office. But what signified this? There are happy hearts, and unspeakable enjoyment in the closest and most crowded streets of a city; and ours was a happy home.

For ten years after our marriage we had never left London, except for an occasional day's recreation. Would that we had never thought of leaving it! But at that time we had two children—boys; and I, foolish as I was, thought that they were delicate—that they pined for fresh country air. I said so, and urged my husband; for he, too, I thought, was wearing himself away by keeping himself so close to his office. I urged him to retreat from business and London for a few weeks, and take us all to the country for a change of air. I had never proposed any plan to which Mr. Perey was not willing to accede, and he now took pains to gratify me. He could not leave London entirely, he said, but he would look out for a cottage a few miles in the country, to which I might take the boys, and he would come and see

Well, we went into the country, I and my children. It was a pleasant village, (at least, I thought it pleasant then,) about eight miles from our London home, and two or three times a week my husband left business early in the afternoon to spend the evening with us, and returned early next day.

One day—oh! I never shall forget that day—I received a note from a friend who had lived three or four miles from our cottage, inviting me to spend the day with her. That friend was the mother of our dear Lucy—. I determined to go; and after the luncheon with my boys, I prepared for the walk. I preferred walking there, and my friend had engaged to see me home at night in her carriage. I had no expectation that my husband would visit us that day. Indeed I believed it impossible that he could, as I knew he had an appointment to keep with some committee that very evening.

I had given directions to my servant and told her that I should not return till late, but had not said whether I was going; and was leaving the door of our cottage, when my youngest boy (a dear little fellow, not quite five years old) ran up to me and asked—

"Mother, where are you going?"

I evaded the question, for I feared the boys would wish to go with me, if I should mention the name of Mrs. —, and I had made up my mind to go alone.

But Willie clung to my hand, and in his winning way said:

"You must not go, mother, without telling me where you are going." And his brother ran out and put the question in another way: "Are you

Unguardedly, thoughtlessly, and yet, oh how criminally, I answered, "Yes, yes, to be sure I am going to London." Little did I anticipate the train of miseries which followed on that answer. How could I?

More than once during my walk the thought obtruded itself that I deceived my children, and I felt ill at ease. Had I even then listened to the reproofs of conscience, foregone my anticipated pleasure, and returned to undeceive them, all would have been well. But I quieted myself with some wretched sophistry—I have not told an untruth—I am going to London, but not to-day, I did not say to-day.

I had my pleasure—the last day of pleasure I ever enjoyed in this world, or shall enjoy, even though I live a hundred years,—and I then returned. It was about nine o'clock. I found my boys out of their beds, and the first question they put to me was:

"Did father find you?"

"Father find me! Father find me? What do you mean? and why are you not in bed!" I replied.

The story was soon told. My husband had arrived at the cottage about an hour after I had left it, and was told that I had gone to London; that I was walking thither even then; that I had received a letter that morning which I put into my pocket, and that I seemed in a great hurry to go after the letter came.

On hearing this, my husband, according to our servant's account, seemed troubled, and instantly, without waiting for refreshment or rest, returned, leaving word that he would be back with me, and that

our boys might sit up till we came, if it were not very late.

All was mysterious to me except that part of the account which related to my deception. I could understand that, alas! too well. But as to why Mr. Percy had come so early in the day, or how he could have come at all, I could not understand—or why he should be so anxious to see me.

I did not wait long in suspense. The sound of wheels was soon heard—a hackney coach drew up to the door, and my husband sprang out. His first exclamation was one of thankfulness that he had at length found me. His first question was, "Dear wife, where have you been?"

My account was soon given.—"But" said he, "the boys told me that you had gone to London."

"Oh," I said, "that was a mistake."

"But, mother," interposed Henry, our eldest boy, "You did say you were going to London."

I did not reply, for I saw that my husband looked terribly fatigued, and very anxious, and I busied myself in doing something for comfort, and then put the boys to bed.

And then came my husband's explanation. He, too, received a letter that fatal morning of far more importance than mine—a letter that he thought required my consideration, as well as his own, and setting aside all other business, he hastened to consult me. There was no available mode of conveyance to the village, at that time, unless he had chosen to hire a coach, and had there been, perhaps he would have preferred walking. At all events, he did walk, and that hastily. It was a hot summer's day, but this

would not so much have mattered, had he found me at the cottage, or even had he known certainly where I was to be found. Even if I had left no message as to whether I was going, no harm might have arisen, for then he would have thought of our friend—, and have sought me at her house. But my unhappy, my wicket deceit, oh ! it was that that did all the mischief. The instant he was told that I had received a letter, and had almost immediately after started for London, he became troubled, anxious lest some bad news had arrived from a quarter unknown to him, and hurried back still more hastily than he had walked from London, hoping to reach the city as soon as myself. He wondered that we had not met; but it was possible we had taken different paths on some part of the journey.

When my husband reached London, he found himself exhausted and unwell, with the very hot, long, and fatiguing walk; and he became nervously excited when he found that I had not reached home before him. He waited impatiently for some time, too much disturbed both by the pressing business which had caused his unexpected visit, and by my unaccountable absence, to take the refreshment he so much needed. After waiting for some time, in great and increasing suspense, he went to another of our London friends, imagining the possibility of my being found there—nothing doubting the reality of my journey to London. How was he to doubt ? he asked. Had I not explicitly told our boys that I was going thither ? and had I ever deceived him or them ?

At length, distressed beyond measure by the joint effects of disappointed anxiety, business engagements, and bodily fatigue and sickness, my husband once more reached his office, and finding that I did not make my appearance, determined to take a coach, and returned to the cottage with the vague hope that he had misunderstood me. Thns ended this terrible day—terrible at least in its consequences.

I must pass over, continued Mrs. Percy, the remainder of my history, as briefly as I can—I dare not dwell upon it.

That night, instead of enjoying the rest he so much needed, my husband complained of pain and weariness. The following day his sufferings increased; we sent for a physician. It was putrid fever. The infection might have been taken from the coach in which Mr. Percy traveled. We never ascertained whether or not it was so. But were this the case or not, mine was the guilt, and mine has been the punishment. My husband died ! Poor little Willy was the next victim, and then his brother. In less than a month from the day of that vile falsehood, I had neither husband nor son.

*The Mother's Magazine.*

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## Youth's Department.

### YOUTHFUL SINS.

The late Dr. Spencer said that whed he was a lad, his father gave him a little tree that had just been grafted. One day, in his father's absence, he let the colt into the garden, and the young animal broke off the graft. It was mended, how-

ever, on the following day, and continued to grow finely. Years passed, and young Spencer became a man and a minister. Some time after he became a pastor he made a visit to the old homestead where he spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead, there was a violent thunder-shower, and the wind blew fearfully. He rose early in the morning, and on going out found his tree lying prostrate upon the ground. The wind had twisted it off just where the colt broke it when it was a sapling. Probably the storm would not have broken it at all, if it had not been broken when it was small.

It will usually be found that those who are grossly vicious in manhood dropped a seed of vice in the morning of life; that the fallen youth who was religiously trained and has become corrupt, broke off his connection with virtuous ways just where he did a very wicked thing in boyhood. Here is a fact to be pondered. The oldest man in the prison could not say that childhood and youth had no connection with his present condition. Perhaps he could point to the very day and hour when he decided his present character.

*Selected.*

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#### THE ALCHEMY OF VICE.

You have heard the story of the Italian artist, who, meeting with a child of exquisite beauty, wished to preserve its features for fear he should never see such loveliness again. So he painted the charming face upon canvas, and hung it upon the walls of his studio. In his som-

berest hours that sweet, gentle countenance was like an angel of light to him. Its presence filled his soul with the purest aspirations. If ever I find, said he, a perfect contrast to this beauteous face, I will paint that also, and hang them side by side, an ideal of heaven and hell. Years passed. At length in a distant land, he saw in a prison he visited the most hideous object he ever gazed upon—a fierce, haggard fiend, with glaring eyes and cheeks deeply furrowed with lust and crime. The artist remembered his vow, and immediately painted a picture of this loathsome form, to hang beside the portrait of the lovely boy. The contrast was perfect. His dream was realized. The two poles of the moral universe were before him. What was the surprise of this artist, on inquiry into the history of this horrid wretch, to find he was once that lovely little boy. Both of these pictures, the angel and the demon of the same soul, now hang side by side in a Tuscan gallery. Kind reader, you need not travel to a foreign gallery to see the transforming power of vice upon the body. The brazen-faced, wanton-looking wretch of womanhood, was once a sweet, modest little girl, that blushed at the slightest indelicate allusion. That obese, bloated, brandy-burnt visage was once a joyous-hearted boy. What strange alchemy has wrought this bestial transformation? They have been in the hard battle of appetite, and carry the scars of many campaigns. In the basement cells of ineptitude, and saloons of licentiousness, many youthful forms are sitting for their portraits. The demon artist of lust and intemperance

is gradually molding them into fiends.

You may, our young reader, steal secretly into these hells of inebriety and harlotry. Your kind parents and friends may little suspect your wayward proclivities. But be assured your "sin will find you out." Vice cannot long remain concealed. The soul has no place to hide it. Soon the foul flame, through some rent or fissure of the body, will find expression. The inmost loves, desires, and affinities of the soul, will mold the plastic boy into a corresponding likeness. The body is a flesh-and-blood statue of the spirit, and the countenance the playground of thought and feeling.

An old poet has said:

"For of the soul, the body form doth take,  
For soul is form, and doth the body make."

## EDITORIAL CORRESPONDENCE.

Lawrence, Kansas, May 24, 1861.

Dearly beloved.

By this you will see, that with the help of the Lord I have reached here in safety. I arrived at the house of brother Jacob Ulrich yesterday evening, and found him and his family all well, with the exception of the sister of the house, who is suffering much from a very painful disease (the gravel.) To-day I had to visit a number of brethren, living in a circle of about six or seven miles from br. U's. Things look rather better than could be expected, though I met yesterday a number of wagons, perhaps as many as a dozen, going to Atchison for provisions, and again to-day a similar number for the same object. Cattle here looks very well, and people have now plenty of milk and butter, and plenty of gardenthings, and those having money can buy every thing in the cities and towns around. The prospect of a plentiful harvest is fine, and people seem to be much encouraged by it. When I arrived in Lawrence, I enquired at the Express-office whether my last remit-

tance had reached here, but found it had not arrived yet. However other two remittances were there waiting for br. Ulrich's call. He will go there to-morrow.

My impression, judging from the appearance of things and statements of the brethren here, of the condition of the people here is that not much of absolute want and distress exists any longer, and that if those who have no means to buy, can be supplied a little while longer, it would be all the friends would ask here. Yesterday I met about a dozen of teams on their way to Atchison in hopes of getting some more relief, to-day I met a similar number of wagons with the same errand, and the brethren would gladly make another distribution and another before harvest, if they had it in their power. But I hope there will be enough at the Express-Office tomorrow to enable them to do something for the poor again, and that there is perhaps as much or more under way, as may be needed. I rejoice over this encouraging state of things, which is all of the Lord's doing and is marvelous in our eyes.

On the other hand the rumors of war are very gloomy. It is said that our brethren in Missouri are in great danger at the present time; that they would gladly leave the state, if they could.

To-morrow (Saturday) there will be an afternoon or evening meeting here at br. Ulrich's, and on Sunday some six miles South West from here. Br. Rothrock and a couple of other brethren happened to leave home in the morning yesterday for a preaching tour some 80 miles North West and East, and will not be back before a week. Members insist therefore on my staying till they return, to which I have not yet fully consented.

I have seen to-day Martha Shoemaker, or as her name now is, Markele, and I had to promise her and her husband to stay one night with them. Esther Shively (Paul's sister-in-law) lives with br. Ulrich at present.

She told me she had not heard from the friends in Elkhart for some time.

With regard to my journey I can scarcely yet say how I shall proceed. If things get worse in Mo. I shall probably pass through Iowa, which will take more time. But however it will be I will write as often as once a week at least. Not knowing whether I shall go through Mo. or where I shall pass through Iowa, I would wish to find a letter at Freeport, Stephenson co. Illinois and one at Goshen, Elkhart co. Ind.

Last night a brother Studabaker from a distance of 15 or 20 miles was here, seeking relief in behalf of his and several other families. Also 2 sisters in the church came a distance of 80 miles with the husband of the one and a two horse team and covered wagon, undoubtedly looking toward relief. Would it not be a pity, if they had come altogether such a long way in vain? Still I hope if the churches do a very little more, there will no more be needed. You, brother James, may hold on what may have come to hand, till you hear from me again. There is a goodly sum on hand and expected, and by the end of my stay here it may appear more plainly whether and how much might be yet needed.

Pray for me, and love to all.

HENRY KURTZ.

### News from the Churches.

Rockingham Co. Va. May 26, 1861.

Dear Brethren in the Lord: Church matters here in our valley are promising. There were before the Annual Meeting in our neighborhood a good many additions made to the church, perhaps twenty five. Several were added during the meeting, and more have made application. And in Augusta county, more has been done than here. Twenty three were added in one day, and more since. Thus you can see that, although our national troubles are on us, the work of the Lord is still moving onward.

Yours in Christian Fellowship,  
DANIEL THOMAS.

### Poetry.

#### RELIGION -- WHAT IS IT?

Is it to go to church to-day,  
To look devout and seem to pray,  
And ere the morrow's sun goes down,  
Be dealing slander through the town?

Does every sanctimonious face  
Denote the certain reign of grace?  
Does not a phiz that scolds at sin  
Oft veil hypocrisy within?

Is it to make our daily walk  
And of our own good deeds to talk,  
Yet often practice secret crime,  
And thus misspend our precious time?

Is it for sect or creed to fight,  
To call our zeal the rule of right,  
When what we wish is at the best,  
To see our church excel the rest.

Is it to wear the Christian's dress,  
And love to all mankind profess,  
And treat with scorn the humble poor,  
And bar against them every door?

Oh, no, religion means not this;  
Its fruit more sweet and fairer is—  
Its precept this, to others do  
As you would have them do to you.

It grieves to hear all ill report,  
And scorns with human woes to sport—  
Of other's deeds it speaks no ill.  
But tells of good or keeps it still.

And does religion this impart?  
Then may its influence fill my heart;  
Oh! baste that blissful, joyful day,  
When all the earth may own its sway.

—Bishop Heber.

### SUFFERING.

*"Therefore I take pleasure in distresses, for Christ's sake."* —2 Cor. 12: 10.

Much have I borne, but not as I should bear;—  
The proud will unsubdued, the formal prayer,  
Tell me thou yet wilt chide, thou canst not spare  
    O Lord, thy chastening rod.

O, help me, Father! for my sinful heart  
Back from this discipline of grief would start,  
Unmindful of his sorcer, deeper smart,  
    Who died for me, my God!

Yet if each wish denied, each woe and pain,  
Break but some link of that oppressive chain  
Which binds me still to earth, and leaves a stain  
    Thou only canst remove.—

Then am I blest,—O bliss for man concealed!  
If here to Christ, the weak one's tower and shield,  
My heart, through sorrow, be set free to yold

A service of deep love."

### Lines to a bereaved Parent.

When on my ear your loss was knelled,  
And tender sympathy upburst.  
A little rill from memory swelled,  
Which once had soothed my bitter thirst:  
  
And I was fain to bear to you  
Some portion of its mild relief,  
That it might be as healing dew  
To steal some fever from your grief.  
  
After our child's untroubled breath  
Up to the Father took its way,  
And on our home the shade of death  
Like a long twilight sadd'ning lay.  
  
And friends came round with us to weep  
Her little spirit's swift remove,  
This story of the Alpine sheep  
Was told to us by one we love:

"They, in the valley's sheltering care,  
Soon crop the meadow's tender primo,  
And when the sod grows brown and bare,  
The shepherd strives to make them climb  
To airy shelves of pastures green,  
That hang along the mountain side,  
Where grass and flowers together lean,  
And down through mist the sunbeams slide.

"But naught can tempt the timid things  
That steep and rugged path to try.  
Though sweet the shepherd calls and sings,  
And seared below the pastures lie:  
"Till in his arms their lambs he takes,  
Along the dizzy verge to go,  
Then, heedless of the rifts and breaks,  
They follow on o'er rocks and snow.  
"And in those pastures high and fair,  
More dewy soft than lowland mead,  
The shepherd drops his tender care,  
And sheep and lambs together feed."

This parable, by nature breathed,  
Blew on me as the south wind free,  
O'er frozen brooks that float unshathed  
From icy thralldom to the sea.

A blissful vision, through the night,  
Would all my happy senses sway,  
Of the Good Shepherd on the hight,  
Or climbing up the stony way.

Holding our little lamb asleep;  
And, like the burden of the sea,  
Sounded that voice along the deep,  
Saying, "Arise and follow me."

— James Russel Lowell.

### OBITUARIES.

Died in Elkhart church, Elkhart county, April 17, 1861 our beloved brother DAVID BRUMBAUGH, aged 63 years, 5 months and 5 days, of a lingering disease called the dropsy of the heart. Funeral services by the writer and others on 1 Thess. 4: 13—end.

Died in Yellow Creek church, Elkhart county, Ind. April 17, 1861 our beloved brother and elder SEBASTIAN FRASER, aged 52 years and 18 days. His disease was that of Typhoid fever. funeral service by the writer and others on 2 Timothy 4: 6, 7, 8.

Died in Rock Run church Elkhart county, Ind. April 20, 1861 a child of brother JACOB STUTZMAN, and Hanna his wife—grand-child to the writer, aged 1 year, 3 months and 5 days. Funeral services by Daniel Shively and others on Matt. 19: 13.

Died in Yellow Creek church, Elkhart county, Ind. April 22, 1861 our aged sister ESTHER MILLER, wife of elder John Miller, who died some 5 years ago. Age 73 years, 10 months and 22 days. Her disease commenced at one of her heels, and about nine weeks suffering terminated her life.—Funeral services by D. B. Stutsman and the writer on Rev. 14: 12, 13.

JACOB STUDYBAKER.

Died in Rockingham county, Va. of Diphteria November 9, MARY E., aged 10 years, 10 months and 2 days, and on the 12th April MARGARET V., aged 20 years, 1 month and 28 days, and on the 13th inst. MARTHA E., aged 7 years, 10 months and 6 days, and on the 27th inst. REBECCA A. VANFOSSEN, in the 24th year of her age, ALL daughters of David and Sarah Vanfossen.

Died in the same county at the residence of his grand father Henry Niswander, January 4, 1861 of Croup, ABRAHAM BURNER, son of br Abraham deceased and sister Jane Niswander, aged 2 years, 1 month and 5 days.

Died in Augusta county, Va. October 30, 1860 of Diphteria CHRISTINA MARY MILLER, daughter of br Daniel and sister Hannah Miller, in the 3d year of her age.

Died in the same neighborhood Nov. 5, 1860 of Diphteria, JOHN BURNER, son of br Joseph and sister Barbara Miller, in the 7th year of his age. Funeral service by br Martin Miller and D Thomas from the following words, "Be ye also ready!"

Died in the same county, July 31, 1860 of Flux NANCY ALICE CLINE, daughter of br John and sister Mary Cline, aged 1 year, 6 months and 28 days. Funeral service by br Isaac Long and D. Brower. The two latter were grand-children of br John and sister Mary Wine of Rockingham county, Va.

L. E. M.

Died in Preston county, Va. (Sandy creek church) April 22, 1861 sister ANNA RINGER, widow of Joseph Ringer deceased, aged 49 years, 9 months and 6 days and leaving behind a large family of children and friends and relatives to mourn their loss. Funeral services conducted by the writer from Proverbs 14: last clause of 32d verse. J M THOMAS.

Also in the same church ELIZABETH S SMITH, daughter of br Joel and sister Anna Smith, aged 2 years, 7 months and 10 days. Fu-

neral services conducted by elder J M Thomas from 1 Cor. 15 : 55—58.

God gave and God hath taken away  
The child that was his own:  
A child perhaps too much beloved,  
And too much doted on.

We loved her, yes, no tongue can tell,  
How much we loved her, and how well;  
God loved her too, and thought it best  
To take her home and be at rest.

By her father J SMITH.

Departed this life at her residence in the Clearcreek church, Huntingdon county, Ind. on the 9th day of May 1861, sister CATHARINE HOKE, wife of hr Martin Hoke, and daughter of hr Jacob and sister Catharine Metz, aged 33 years and 5 months. Sister Hoke joined the chnrcb in her single days and has ever remained steadfast in the faith. Although confined to her room for a considerable time, I have been told that she was never heard to murmur or complain at her lot. I visited her often, and conversed with her about her death. She manifested unusual firmness and entire resignation to the very last. While dying, she said she rejoiced to go to her Savior. In the loss of sister Hoke, we have lost one of our most worthy members. I spoke on the occasion from the 10th verse of the 13th chapter of Numbers.

IRA CALVERT.

My friend and stay is called away,  
And I am left alone;  
My companion dear who who was so near,  
Is fled away and gone.  
In wisdom's ways we spent our days,  
Much comfort we did find;  
But she's away in dust to lay  
While I am left behind.

Nought can I find to ease my mind,  
In things which are below;  
For earthly toys but vex my joys,  
And aggravate my woe.  
But I'll repair to Jesus, where  
I'll ease my troubled breast--  
To Christ above, who is my love,  
. And my eternal rest.

Died in the Eaglecreek congregation, Hancock county, Ohio on the 12th of May 1861 sister MARY BÖSSERMAN, widow of Samuel Bosserman of Stark county, aged 68 years, 10 months and 3 days. She was a consistent member of the church for a number of years, and leaves a largo number of children and grandchildren to mourn the loss of a kind and affectionate mother. Funeral discourse by the brethren from Revelation 14 : 13.

MICHAEL BOSSERMAN.

Died at the residence of her uncle, Jacob Eerly, in Allen county, Ohio, April 9, 1861, MELLINDA JANE, daughter of hr Samuel and sister Harriet Eerly, while they were in Virginia visiting their friends and expecting to attend the annual meeting, aged 9 years, 10 months and 4 deys. Funeral service after the parents returned by hrn R Edgecomb, David Brower and Daniel Brower from Job 14 : 14.

Dearest sister thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that has bereft us,  
He can all our sorrows heal.

Mount Pleasant, Md., May 13, 1861.

Died on the 18th of April, about 4 miles from Hagerstown, SAMUEL D, son of Jonas and Ann Rowland, aged 7 years, 9 months and 28 days. Thus withered a beautiful flower just bursting into bloom. Whilst the tender bud is severed from the wreath of paternal affection which adorns the domestic circle. It is true, their hearts are stricken with sorrow, but they can rejoice in knowing that angels of God have transplanted him into that heavenly paradise.

In that pure home of tearless joy,  
Earth's parted friends shall meet,  
With smiles of love that never fade,  
And blessedness complete.

H KOONTZ.

Died on Indian Creek, Floyd county, Va. on January 21st of Typhoid fever, hr GEORGE DUNCON, aged 59 years, 7 months and 9 days.

Died in Norristown, Montgomery county, Pa. April 21, hr ABRAHAM CUSTER, aged 55 years, 10 months and 21 days. Funeral services by br J H Umstad and hr Jacob Reiner. Text; "For here we have no continuing city, but we seek one to come." He leaves a widow and 9 children. Dear father we hope to meet you in that beautiful world above, where there will be no sickness, nor sorrow, nor sighing any more.

While suffering was his lot below,  
And sorrow oft to him was near,  
He never now can sorrow know,  
Ne'er feel a pain nor shed a tear.  
Farewell, dear father, thou hast past.  
From suffering earth to realms of love;  
Our Father grant that we at last,  
May join with thee in bliss above.

M. C.

Died in Stark county, Ohio, April 5, 1861 MARY ELIZA WEISZ, aged 1 year, 5 months and 14 days. Funeral discourse delivered by br Joseph Showalter on 1 Thess. 4 : 13—end.

Also in the same county, O. May 3, 1861, ELLEN P WEISZ, aged 5 months and 21 days. Funeral service conducted by John Swinehart and David Young from Numbers 23 : 10. The two foregoing children were daughters of Elias T and Catharino P Weisz.

And now my dear brethren I will write a few lines to you in the words that my daughter wrote to me. "Dear father I thought I would send you the age of our children, as Mary's was never published. Please and compose a few lines if convenient and insert in the Gospel Visitor." She also wrote a few lines in prosody, where she got them from I do not know, they are as follows:

The tyrant death came rushing in,  
And thus his pow'r did show;  
Out of this world this child did take,  
And laid its visage low.

No more the pleasant child is seen,  
To please the parent's eye;  
Tho tender plant so fresh and green,  
Is in eternity.

The golden bowl by death is broke,  
The pitcher burst in twain;  
The cistern wheel has felt the stroke,  
The pleasant child is slain.

The winding sheet doth bind <sup>its</sup> limbs,  
The coffin holds it fast;  
To-day 'tis seen by all its friends,  
But this must be the last.

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Hon. Judge Mason of Iowa, who made himself so popular with the Inventors of the Country while he held the office of Commissioner of Patents has, we learn, associated himself with Munn & Co. at the Scientific American office New York.—

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P. r o s p e c t u s  
Of the  
**Gospel-Visitor,**  
For the year 1831, Vol. XI.

The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbian, Ohio. The object of the work is and will be the promotion of a pure Christianity, with its doctrines, practices, and experience, as originated, established, and developed by Christ and his inspired successors.

Each number of the English Gospel Visitor will contain 32 pages double columns, and the German 16 pages, neatly printed on good paper, put up in printed covers, and mailed to subscribers regularly about the first of each month.

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We send out this circular for the purpose of extending our circulation, and it is very desirable that we have as many names as possible of old subscribers as well as new ones, sent us before the first of December, that we may form some idea of the extent of the edition that will be required.

We make our appeal to you, Brethren and Sisters, desiring you to give us your assistance for the increasing of the circulation of the next volume.

HENRY KURTZ,  
JAMES QUINTER.  
COLUMBIANA, Columbian Co. O.  
September, 1860.

TO OUR SUBSCRIBERS.

All of our old subscribers, who have not yet received any No. of the new volume, can be supplied from the commencement of this year upon application, and we shall be much pleased if they will order soon, inasmuch we become too much crowded. We can supply not only our old, but some new subscribers.

THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

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VOL. XL September 1861. NO. 9.

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L Furry. D M Holsinger. Isaac Myers f HB. Isaac E Andesville. Josiah Gochnour. David Stoner f book & Vis. C Myers f book. J A Buechly. Jacob Price. Phil Shoemaker f HB. (due 55 cents, but if the sister is poor and cannot use the English, let it be only 25 cts.)

Isaac Klup. D F Good 5 f HB.  
Express Co. must furnish the books  
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257 Kurtz Marion 5, f books. John  
262 wals 2,10 f HB. John Zug.  
263 Myers. Sam B Furry.  
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# THE GOSPEL - VISITOR.

VOL. XI.      August 1861.

NO. 8.

For the Gospel Visitor.

## Consolation to the Bereaved.

*A consolatory letter addressed to the relict of the late Principal of the Lebanon Valley Institute.*

Union Deposit, Dauphin co. Pa.—1860.

Dear Sister :

I had intended to write to you immediately after my return from the interment of our lamented brother, but I was so overwhelmed with grief, that I found it impossible to compose my mind sufficiently for the task. And I am in doubt whether I will be able to-day to write anything that will mitigate your sorrows, as this office is not likely to be well performed by one who needs comfort himself. Nor is it in the encouragement which we derive from each other that our chief comfort consists; but the source of permanent consolation is Christ himself, and the soul-sustaining assurance that his abiding presence and divine sympathy can soothe the deepest anguish, sweeten the most bitter draught of earthly sorrow, and diffuse over our bleeding hearts an inner sunshine of chastened joy, which draws us into closer communion with the loved and dear who have passed the bounds of mortality.

I am a firm believer in the communion of saints, and it is to me a source of infinite delight to contemplate the righteous dead in this view. I am fully sensible how disinclined the striken heart is, in the first gush of grief, to hearken to the voice of consolatory counsel, and how prone we are to bury our

hopes and affections with the object we loved. But we should ever strive to be mindful of the inspiring truth that our sainted friends do not live any the less because of the dissolution of their bodies. In throwing aside the garb of mortality they but divest themselves of their external, sin-stained, cumbersome limitations, so that their enfranchised spirits may approach nearer the *Source of Life*. Death is to the righteous not so much destruction as it is transition and evolution. They are translated to a more genial abode, where the taint of sin and the power of corruption never enter. They enjoy the exalted society and engage in the holy, angelic employments of those whom God has "sent forth as ministering spirits to minister for them who shall be heirs of salvation." The children of the Most High, whether in this vale of sin and sorrow, or in the courts of the redeemed, are united by the same spirit, actuated by the same motives, and stimulated by the same hopes and prospects; and from this consideration it is evident that the saints on earth, while struggling tearfully to gain their Father's house, are regarded by the "Saints in Light" with the same intense interest as by the Redeemer himself.

In Christ's sacerdotal prayer we have conclusive evidence that the same *oneness* is to exist between the saints and their adorable Head, and between the saints themselves, as between the Father and the Son.

All that the saints on earth know of the redeemed has been revealed to them by Christ. And what is there to forbid the belief that the redeemed receive information of the design and object of the trials and conflicts of their brethren on earth *through the same medium*. That disembodied spirits retain the faculty of memory, and an unbroken consciousness of their former state; that they are capable of witnessing the tortures of the damned, and the good and evil deportment of those with whom they were united on earth, is susceptible of absolute demonstration. There is joy among the host of heaven over one sinner that repenteth. The rich man could think of his brethren on earth after he had descended into the pit. The apocalyptic visions of the evangelist St. John confirm these views. From his sublime delineations we can safely gather that the redeemed have a knowledge of, and are interested in, the history and experience of the saints in trial. He heard the souls under the altar pray for their persecuted brethren on earth; and heard the repeated acclamations of joy and thanksgiving of those *who had been redeemed from the earth*, when their brethren in the church militant triumphed over their foes. It has been urged that if departed spirits are cognizant of the transactions of this world, it would oftentimes grieve them and diminish their felicity, to witness those with whom they were connected in life utterly disregarding their dying injunctions, & recklessly indulging in the pleasure of sin. But this objection originates in a misapprehension of the relation between the living and the dead. The pious dead sustain the same re-

lation to living saints as Christ does. Their sympathy is no longer influenced by physical principles or the ties of consanguinity, but is directed by motives which are in full harmony with the mind and providence of Christ. Cannot the Holy Ghost be grieved? Is Christ less grieved *now* for the hardness of men's hearts than when a pilgrim on earth? They may not be grieved in the same sense that we are, but that they are grieved in *some sense* at the commission of sin does not admit of dispute. That the Holy Spirit can be grieved is no proof that it diminishes the felicity of the Godhead. Neither does Godlike grief in the saints deprive them of that "fullness of joy" which is the inheritance of all the redeemed. The saints which surround the Throne are so vitally connected with Christ in all that pertains to his glory and honor, that whatever touches his interests also touches theirs.

The fact that the sympathy between the living and the dead is undefinable, should not prevent us from accepting the doctrine as true. The faith of the Gospel is full of mysteries, utterly beyond the grasp of the finite mind. We honor God most by exercising an humble, child-like faith in all religious matters which lie beyond the province of reason. Although I can neither fully comprehend or explain the nature of that spiritual communion under consideration, yet this does not in the least weaken my faith in its reality.

If you regard this doctrine as calculated to afford you any comfort, you have abundant reason for encouragement under the irreparable

loss you have sustained, in the removal by death of the companion of your bosom. His was a beautiful spirit, and so beautifully did it manifest itself in the daily life, that his example may be looked up to as a model worthy of devout imitation. His life was the embodiment of those graces and virtues which render the character so lovely, and which are more captivating and sparkling than the gaudiest gem that adorns the brow of the greatest earthly potentate. The lesson of his life is more precious than rubies, more fragrant than the spices of "Araby the blessed;" and his death crowns his life with a halo of glory. The joy and encouragement he gave us in a visible and external way we shall no longer enjoy. His saintly face, his cheering smile and pleasant words have forever passed away. Although "we knew him after the flesh," and loved him to the utmost capacity of our affection, yet "henceforth know we him after the flesh no more." But now that he is in the enjoyment of more exalted privileges and loftier pleasures, we know him in a higher and more inspiring sense than when he toiled in our midst in the rugged pathway of life. The highest benefit which our friends can confer upon us, is to guide, incite, and elevate our virtues. This our departed brother and companion will *still* perform, if we diligently preserve the memory of his beautiful life, and triumphant death;—a life useful, noble, and self-sacrificing; and a death resigned, peaceful, and radiant with the light which streams from the Sun of righteousness. Many counsels and admonitions fell from his lips when his brow was already stamped

with the broad and ghastly seal of death, which, if faithfully incorporated with our life, will make our homes happier, our hearts holier, heaven surer, affliction less repulsive, and death less terrible. And more than this, I believe it will augment the felicity of our sainted dead. As has been already intimated, neither reason nor revelation forbid us to believe that ministering spirits constantly linger around our path, and witness our triumphs and defeats in the stern conflicts of life. That our departed brother may, in his present state, look with pleasure upon every act of virtue to which his instructions and example have contributed, I do not entertain the least doubt. O, what an inspiring thought! What a transporting consideration! How the reflection that we are acting under the eye of God, and in the invisible presence of those who passed from our embrace to the bosom of the loving Savior, should animate our zeal, and infuse new life and vigor into all our efforts to glorify God.

Our separation from those who slumber in the tomb is only corporal; spiritually they are still present, and happy are they whose faith is sufficiently deep and earnest to lay hold of, and appropriate this blessed truth. Although your heart's-chosen had to pass through death's dark defile in the prime of his manhood, when his usefulness was extending, his influence acknowledged, and his labor appreciated, we must not forget the consoling reflection, that the true character of a man does not depend on the length of his days, but on the measure of his good qualities. When the soul has been brought into sym-

pathetic relations with the Divine, and has had its angel capabilities unfolded and beautified, it is lured upward so powerfully by the attractive influence of the eternal Bridegroom's love, that when summoned to unlothe itself of the habiliments of earth, even in the meridian of life, the longing saint enters hopefully, even joyfully, into the "valley of the shadow of death," knowing assuredly that when the last sand has fallen through the glass of time, his ransomed spirit shall ascend triumphantly to higher, holier, happier realms.

In this view our departed brother was older than many thousands who arrive at the stipulated age of "three score years and ten." Some fruits are long in ripening, others make haste to maturity, and both are gathered in their season. It has pleased God to ripen virtue to perfection in the bosom of our brother, in the morning of life, and transplant him from the uneogenous soil of earth, to the "green pastures and still waters" in that better land, where the great anthem of redemption rolls and swells in lofty grandeur around the throne of Jehovah, and where his ears are forever charmed and his soul forever feasted with the ravishing harmonies of heaven and the smiles of the Savior. Considerations like these certainly tend to fortify our hearts against the chilling effects of bereavement.

Both reason and scripture sanction the tribute of tears and lamentations to the pious dead. Go to the tomb to hold communion with your dear departed one, whose image is still enshrined in the sanctuary of your soul, and with whom the

most delightful reminiscenses of your life are associated. Repair to the resting-place of your cherished one to gather the gold of experience and the gems of wisdom; to meditate on the qualities that endeared him to us while living, and embalmed his memory in many hearts now that he is dead. But when you go "to the grave to weep there," go as a christian and not as those who "sorrow without hope;" go reverently, and with the consoling assurance that the tear-bedewed mound contains hallowed dust. Recall the expressions he faintly breathed forth just as his spirit was entering the portals of the great Unknown—expressions which his raptured soul seemed to have caught from the dialect of heaven. And Oh! the smile that lighted up his features at the moment his waiting spirit bade farewell to its tenement of clay! It was not of earth. It was the ecstasy of the soul, gleaming out of its broken tabernacle, as it caught a glimpse of that "excellent glory" flashing out from the "Holy of holies" in the realms of ETERNAL SUNSHINE. Forget it not. Cherish the memory of it in your heart of hearts, as a treasure too precious, too sacred to be thought of but with reverence.

When you linger around his mouldering form, when you mingle with your sympathizing friends, in the churchyard and in the sanctuary, wherever or whatever your lot may be, bear with you the precious consolation that you will again see your loved one, *know him*, and share with him the bliss of heaven; that the inanimate dust over which you so often pour out the agony of your widowed heart, will one day burst

forth from the tomb arrayed in the garments of a glorious immortality. O, what a hope for the weeping multitudes of sorrow-burdened pilgrims who mourn the death of beloved relatives! What an "anchor sure and steadfast to the soul!" It divests the sepulchre of its gloom, and brings consolation to the bereaved.

Sweetly and soothingly does this celestial dew fall upon our hearts when we stand mournfully by the graves of our departed. Oh! that I could draw every mourner for the pious dead within the compass of my voice, and, in the magic tones of an angel, breathe into their hearts this sacred truth, "*he that believeth in me, though he were dead yet shall he live*"—live in our memories till reunited in glory—live in the influence of his example to the end of time—live forever in the Paradise of God.

The providence of the Most High often appears dark and mysterious; but let us implicitly trust our all to his guiding hand, and he will turn our sorrow into joy, bring harmony out of discord, and light out of darkness. How fain would we have stayed our sainted brother on earth a while longer, but the angels had need of him to swell the everlasting song. Yet a little while, and, if we are faithful, we will join our departed ones in their Angel-home. Till then let us wait, hope, and labor.

You doubtless remember, when we left the graveyard on the day of interment, you looked back, pointed to the narrow house enclosing the remains of our brother, saying, "*Yonder is all that is left.*" Oh no, dear sister, there is much more left than we behold with mortal eye.

But above all is the hope which extends beyond the sepulchre,—which plucks the sting from death, and wrests the victory from the grave. This, and much besides, is left to cheer your bereaved heart when you think of your loving companion in the skies. The more you seek to glorify God in your affliction, and gather up your scattered thoughts and affections, and make them circle and glow *around the cross*, and aim to render your life attractive with the "beauty of holiness"; the deeper and more satisfying will be your communion with your loved and lost *through the vital connection you both sustain to Christ.*

That you and all who are similarly afflicted, may be comforted from the source of all consolation, and rejoice in the hope of glory, is the fervent prayer of your affectionate brother

C. H. B.

For the Gospel Visitor.

#### A WORD TO PARENTS.

Would it not be more pleasing in the sight of God, if parents were to devote a little more of their time on the Sabbath in reading their Bibles at home in their families, and try to make their home pleasant and agreeable to their children? I know children would be much happier if parents would spend the Sabbath day with them at home, rather than to be left to spend the day alone, while the parents are away visiting their neighbors. I know home to be a very lonely place when parents are absent. I can speak from experience.

How often have I seen the dear little ones cling to their parents and sob as if their tender hearts would break when their parents were

about to leave. They very often leave the house unknown to the children, but how very soon they are missed in the family, and soon inquiry is made by the little child, in the most innocent manner concerning mother. Oh who can know the tenderness that the little bosoms bear, and the affection they have towards their parents! But how often children are neglected by their parents who are so dear to them. Oh how much pleasanter home would be for children and for parents too, if the parents would gather their children around them on the Sabbath in a family circle and to teach and instruct them in the way they should go, and talk to them of heaven and heavenly things instead of leaving them grow up to be strangers to the truth, and the true way that leads to glory.

You may rely upon it, parents, that your children will not be taught much good by rambling the streets and through neighborhood on the Sabbath day; and you yourselves away visiting your neighbors, or perhaps engaged in some other pleasure.

The Sabbath is a very dull day to many; they think, at least some do, if they have not the opportunity of meeting together every Sabbath for worship, they will meet for some other purpose,—to talk about the laws of the land and political affairs, and they will have something to say about their neighbors or friends that they do not live as they should, thus finding fault with their neighbors, and not once considering that they themselves are not performing their duty towards God;—no, far from it. This is the way the Sabbath day is often spent, while their dear

little ones are left to take care of themselves, and perhaps engaged in quarrels or other dangerous acts which could all be avoided by parents keeping at home, and teaching their children to be affectionate one towards the other, as brothers and sisters should be.

Parents, do not neglect your duty towards your children. I do not wonder that there is so much deviation from the true way. Children are too much left to themselves. They have every opportunity of going contrary. They grow up in idleness and wickedness which should not be. It is the parents' duty to instruct their children in the right way, and bring them up in the nurture and admonition of the Lord,—and it is the children's duty to obey their parents. But if children are not brought up in obedience from their youth, the fault will not be with the children entirely.

How negligent we live! as though we should live always. We ought to live very differently to what many of us do, if we ever expect to obtain that rest that remaineth to the people of God. Oh how encouraging, and how beautiful is it, to see parents and children meet around one communion board, and engage in doing the work and will of the Lord. We should live more watchful and prayerful, that we may be found ready for the coming of the Son of man, lest coming suddenly he find us sleeping.

Take your companions by the hand,  
And all your children in a hand;  
And give them up at Jesus' call,  
To, pardon, bless, and save them all.

S. C.

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“A word fitly spoken is like apples of gold  
in pictures of silver.” Prov. 25: 11.

From the Rockingham Register.

BY REQUEST.

### THE TUNKERS.

THEIR ANNUAL CONFERENCE.—We enjoyed the pleasure, on Sabbath last, of being present at Beaver Creek church, in this county, the place appointed for the Annual Meeting or Conference of the Tunkers or German Baptists. — The drive to the place of meeting of this large and influential body of Christians was exceedingly pleasant. It led over and through a section of country dotted here and there by the comfortable farm-houses of the independent and sturdy tillers of the soil, whose grain fields give promise of a most abundant harvest. It was really cheering to us, in the midst of our national difficulties, to see such indications of a plenteous harvest of the staff of life.

Reaching the forest in which Beaver Creek Church is located, we were really surprised to see so many persons assembled. The approaches to the place of worship were completely blocked up by horses, buggies, carriages, and other vehicles used in conveying persons to the meeting. The number of people in attendance could not have been less than 3,000, while some estimated it as high as 3,500. The finest possible order prevailed, notwithstanding the large number present. No scene of intemperance or any other disorder marked the quiet and sacredness of the day and the occasion.

There was preaching at three or four places at the same time, the crowd being so large as to prevent all from hearing the voice of any one speaker. The religious services

of this excellent christian people are exceedingly simple, earnest, devout and sincere. They have less form and ceremony than almost any other body of Christians, seeking to illustrate, by their upright conduct, the truth of the teachings of the great Author of Christianity. They attach but little consequence to written Church disciplines or confessions of faith, preferring to take the simple word of God and of Jesus Christ as the rule of their faith and life. They seek to come as near the christian rule as possible, and observe many little incidents of Apostolic injunction to which other churches pay no deference, such as greeting "each other with a holy kiss," &c., &c. Whatever the world may think of this exhibition of fraternal regard for each other by this brotherhood, it shows that they are seeking to adhere to "ancient landmarks," and are "not ashamed of the Gospel of Christ." It would be well for christianity, and for the world too, if all christians gave the same proof of love one for another, exhibited by these Tunker christians.

After religious services had closed at the different places of preaching, our friend, Rev. D.L. THOMAS, announced to the multitude that the rights and comforts of hospitality would be dispensed to all who chose to share them.—He stated that there was an abundance of creature comforts to feed all who were present—and we realized, to our complete satisfaction, that this was correct. We dined with the brethren, and realized what abundant provisions can be furnished for an occasion of this kind by a people whose pursuits are chiefly agricultural. The tables un-

der the enclosure prepared for the purpose seated about 300 persons at once. These were filled up repeatedly, until all who chose to partake of the generous and cheerful hospitality, were satisfied. We do not know when we have seen so much beautiful, well-baked bread, pure, sweet butter, well-boiled ham, beef, mutton &c. We thought, as we sat at the table, how utterly astonished our Northern friends would be who talk about starvation in the South, if they could only drop in at this "feast of fat things," furnished by German christians in the South.—Whatever may occur elsewhere, we'll guarantee that famine's gaunt and hungry form will never make its appearance amongst the industrious, laborious Tunkers of the South.

We were sorry to learn that the Tunker brethren in the free States, with the exception of Ohio, Indiana, Iowa and Kansas, owing to the national troubles, had sent no delegates to this Annual Meeting. They ought to have come—they could have come without danger of interruption. Religious liberty and tolerance still exists, thank God! in the South, whatever may be the state of things in the North.—Whether or not this state of things shall continue, depends entirely upon the North. If they will let us and our institutions alone, they can come here and exchange fraternal greetings with their brethren, and worship the God of their fathers "under their own vine and figtree, none daring to molest or to make them afraid;" but if they will join hands with those who seek to destroy us, why, of course, all social, kindly and fraternal feelings between us will soon cease. Of one

thing we venture to assure this large and influential denomination of Christians scattered over Pennsylvania and through the free States of the great Northwest, and that is, that in the South only hereafter, if things continue as they are, will religious freedom be found. In the North they will soon begin to prescribe tests of religious faith, and christians will have to submit to them at the point of the sword. But we hope never to see such a state of things in our "sunny South," where the rights of conscience are properly respected and where only white men are free.

Let no man question the loyalty to their State and section of the Tunkers living in the South. As a matter of economy, their Church has nothing to do with our peculiar institution; but they interfere with nobody who sees proper to hold slaves. A better, truer, more industrious, provident and upright people than the Tunkers of the South, have no existence anywhere. They have no sympathy with abolitionists and abolitionism; and their brethren from the free States will have to let this delicate subject alone when they come to see them, or they will be keenly rebuked. In our intercourse with the intelligent ministers of the Church at Beaver Creek we heard more than one express his disapprobation of the course of the abolitionists in the Church in the Northern and Western States.

It was a beaautiful and most impressive sight to us, to see so many christian people worshipping God in their own way, without interruption, in a time of war, commotion and conflict. And this, too, in a section whose dearest rights have been

assailed by bigoted, blinded, religious fanatics of another section.

As we have said, there were but few representatives of this Church from the North or North-west; but there were several from the South and South-west.

The services of this Annual Meeting were to continue for several days, and the business usually transacted for the benefit of the Church was to be attended to. We are quite sure we speak the truth when we say that it was an occasion of great interest and pleasure, not only to the brotherhood here in Rockingham and the brotherhood who came from abroad, but to all who had the privilege of being in attendance upon the solemn, serious, earnest religious services of the meeting.

#### REMARKS.

Having received a request from Virginia to insert the above article, we have given it a place in the Visitor. But we do not feel free to let it go before our readers without a few remarks upon it. And unless we are very much mistaken relative to the state of mind in which we write, we have the kindest feelings towards the writer of the above article. We presume the writer is Mr. J. H. Wartman, the senior editor of the *Rockingham Register*. In the spring of eighteen hundred and sixty, when on our way to our Annual Meeting in Tennessee, we preached in Harrisonburg, and dined with our friend Wartman; and though the acquaintance formed with him was limited, on our part it was very pleasant. In our interview with him, as in the above article, he expressed himself as entertaining a high regard for the brethren

and their doctrine. While much of friend Wartman's article is what we might have looked for after our short but pleasant interview with him, a part of his article has painfully surprised us. The following paragraph is of this character: "*Of one thing we venture to assure this large and influential denomination of christians scattered over Pennsylvania and through the free States of the great North-west, and that is, that in the South only hereafter, if things continue as they are, will religious freedom be found. In the North they will soon begin to prescribe tests of religious faith, and christians will have to submit to them at the point of the sword. But we hope never to see such a state of things in our "sunny South," where the rights of conscience are properly respected and where only white men are free.*" What can this language mean? Has friend Wartman written this article to stir up feelings of opposition in the brethren in Virginia against the brethren and people of the North? Although this language is calculated to have such a tendency, we will not permit our mind to come to the conclusion that this was the design of the writer. Our impression of his character formed by our interview with him, forbids this. Or when he uses language which conveys the idea that there is more "religious freedom," and that "the rights of conscience are more properly respected, in the South than in the North, does he believe that the true condition of things in the two sections of our country alluded to, warrant him in using the language he does? His position as an editor of a public journal gives him access to means of information, which we think must

give him a more correct knowledge of the subject about which he has written, unless unfavorable circumstances have influenced his mind and interfered with its right apprehensions of truth. This is probably the case. We are fearful his mind is prejudicial against the North, and hence his mistaken view of "religious freedom" and "the rights of conscience" in the northern States. This is the most charitable construction, (and our Christianity teaches us to put the most charitable construction we can upon the language and doings of those with whom we differ upon any subject) we can put upon the language of friend Wartman—language that will be read with surprise by all intelligent and candid persons in the North, at least, as it will acquaint them with what they have hitherto not known, namely, that "in the North they will soon begin to prescribe tests of religious faith, and christians will have to submit to them at the point of the sword."

In view of all the facts and information at his command, can friend Wartman with propriety entertain the idea that "religious freedom" and "the rights of conscience" are more in danger in the North than they are in the South? We cannot see how he can for a moment entertain such a thought. What are his views of religious freedom? We have some doubts of their orthodoxy, founded upon the following language: "*If they will let us and our institutions alone, they can come here and exchange fraternal greetings with their brethren, and worship the God of their fathers under their own vine and figtree, none daring to molest or to make them afraid.*" Can

those be said to enjoy "religious freedom" who are compelled to witness the evils of Romanism, but who dare make no efforts to expose and remove those evils? Can those be said to enjoy "religious freedom" who see and feel the evils arising from the making, the vending, and the drinking of intoxicating liquors, but who can put forth no effort to suppress those evils? Can those who live in the midst of the evils of idolatry, have "religious freedom" while they are not permitted to utter a word against those evils? And can those who witness what they honestly and candidly believe to be evils arising from slavery, enjoy "religious freedom" when they dare not utter their convictions relative to those evils? If we have to suppress our religious convictions upon the evils of any institution, then we certainly do not enjoy "religious freedom."

It becomes our duty as christians to bear testimony against, and to labor for the removal of whatever we believe to be an evil. We, however, should do it in a judicious manner, and in the true christian spirit. The idea of letting things alone, when we honestly believe them to be evils, can not have the sanction of heaven. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him," is a humane and benevolent precept of the Mosaic dispensation. And "When thou art converted, strengthen thy brethren," and "All things whatsoever ye would that men should do to you, do ye even so to them" are precepts which clearly show the divinely benevolent spirit of Christianity whose object is to awaken love to God and man.

Now the people in general in the

South believe slavery is right, and many of this class, and among these political speakers and religious teachers, have hitherto come North and have advocated their institutions without molestation. But have those in the North who believe slavery is an evil, been permitted to go South and advocate the superiority of Northern over Southern institutions without molestation? Friend Wartman knows what reception such from the North have been threatened with, and what reception some such have met with. Then with what propriety can he teach through the public journal with which he stands connected, that "religious freedom" is in greater danger in the North than it is in the South? We cannot but think that a knowledge of the North and South touching the liberty of the Press, the liberty of Speech, and religious freedom, will give no just warrant for his position.

Again; the closing sentence in the paragraph we have quoted is suggestive: "*Where only white men are free.*" Here the declaration made relative to the "sunny South" is in strict accordance with the facts in the case, namely, this, "*only white men are free.*" And what idea bearing upon the subject under consideration is suggested here? It is this: If "only white men" are free in the South, there is plainly an implied admission that black men are not free. Now the black or slave population of the Southern States constitutes more than one fourth part of the population. Now we respectfully submit the idea, whether where one fourth of the inhabitants of any country is already deprived of freedom, there is not more danger

of the remainder being deprived of theirs, than there is of the white population of the North where slavery does not exist, losing its freedom. It is true the slaves of the South are generally colored. But one of the principal arguments to justify African slavery, is not because that race is a colored race, but because it is an inferior race. Therefore where slavery exists, if those of the white or European race become weakened by vice, or ignorance or some other misfortune, we surely think they are more likely to become enslaved than those are of a similar character who live where slavery does not exist. In other words, where any part of the brotherhood of man is held in bondage, there is not the appreciation or exemplification of that christian liberty taught in the precept, "*Thou shalt love thy neighbor as thyself.*" And where the right to enslave one race is claimed, other races are not free from the danger. Taking then this view of the subject, which seems to be a philosophical and common-sense view, we think the South is in more danger of having its "religious freedom" curtailed than the North is. And that there has hitherto been, and that there still is, more religious freedom in the North than there has been in the South, must we think be very evident to all who have made themselves acquainted with the affairs of the two sections of country, and who exercise a candid and discriminating judgment upon the subject.

Friend Wartman says the "*rights of conscience are properly respected*" in the sunny South. If the rights of conscience are properly respected, we have wondered why but

twenty one votes were given in the county of Rockingham against the ratification of the Secession Ordinance. It likewise appears that many have been compelled to enter the army of the Confederate States, although their conscience dictated a different course. We are inclined to think that the day of Judgment, if not an earlier day, will reveal the fact that the rights of conscience have not been as much respected in the South as friend Wartman seems to think.

*"As a matter of economy, their Church has nothing to do with our peculiar institution."* In the foregoing quotation friend Wartman gives what he seems to understand is the reason why the Brethren do not hold slaves. According to the language he has used, the reader of his article would infer that the reason is one of dollars and cents: that because the Brethren believe free labor more profitable in a pecuniary point of view than slave labor, they do not have slaves to do their work. The conclusion would then follow, that if slave labor was profitable, we would hold slaves. This is a humiliating view of our denomination, and although we do not believe it was so designed by friend Wartman, we cannot but regard it as a reproach to our Church. And as there may be others who labor under this mistaken view of the reason why we do not hold slaves, we are glad to have a suitable opportunity of correcting that view. The reason is not one of economy, understanding by *economy*, what it obviously means standing in the connection it does in the quotation, a reference to pecuniary matters. Friend Wartman justly says, when

describing the peculiarities of the Brethren, "They seek to come as near the christian rule as possible." Now this rule contains the following clause: "All things whatsoever ye would that men should do to you, do ye even so to them." Then as we would not wish to be brought into that state of servitude, and be made to experience all the liabilities and privations which the institution of American slavery brings its subjects into, and makes them experience, we think we cannot enslave or countenance the enslaving of others, and at the same time live "as near the Christian rule as possible." Our reason then for having nothing to do with slavery, is not merely a pecuniary one, but one of a moral character. We believe that when it is looked at in the undimmed light of the teachings of the gospel of Christ, it is an evil, and hence we do not hold slaves. We wonder that friend Wartman did not better understand the reason why the Brethren do not hold slaves, and we are sorry that he did not more correctly report them to his readers touching this matter.

We have long been impressed with the fact that the South does not understand the people of the North. It looks upon us as enemies, owing to a want of a more correct knowledge of us, and perhaps to a degree of prejudice which exists against us. But this is not the case. Many of those whom they look upon as their enemies, are their warm and devoted friends.

The design of our remarks we hope will be understood. It was not to discuss slavery. If our remarks are permitted to reach our brethren in the South, as we hope they some-

time will, they will understand that their request to have the foregoing article from the *Rockingham Register*, inserted in the *Visitor*, was the cause of our remarks. And our design has been to present a few of the points touched upon in friend Wartman's article, in a little different light to what they are there presented in, believing that justice to those whom those points concerned, called for this. We hope our remarks will be properly understood, and the occasion of them appreciated. And if so, we think no offense can justly be taken. We are sure none was intended.

J. Q.

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For the Gospel Visitor.

### SELF-DENIAL.

*"Then said Jesus to his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me."* Matt. 16: 24.

We will examine this subject under the following heads:

1st. The things of which we are to deny ourselves.

2nd. The duties which we are to perform.

1st. We are to deny ourselves of all needless self-indulgence to which we are naturally prone in thought, word and deed. In our thoughts we should carefully deny ourselves the practice of dwelling on every subject that is low, grovelling, polluting, or in any wise calculated to inflame the passions of pride, anger, revenge, and especially, any thing impious or offensive to God, pursuing trains of thought on dignified and profitable subjects, particularly sacred subjects, and thus bring into captivity every

thought into the obedience of Christ. This is certainly possible; for though we cannot prevent the world, flesh, and satan, from suggesting evil thoughts to us, yet we are no more obliged to cherish them, than we should be to entertain robbers for the purpose of plundering. In other words we should deny ourselves every thing that is vulgar, profane, trifling, unkind, or unnecessarily offensive. The power of articulation, so cultivated as to readily enable us to interchange thoughts on various subjects, is one of the choice temporal blessings of God to man. What a pity it is that such a noble faculty should be perverted to the base purpose of profanity and evil speaking, instead of being employed in giving instruction and comfort to man, or in offering prayer and praise to God. We should at all times deny ourselves of whatever is wrong, however connected with our other interest. We know that some say, "We might as well do a thing as to think it." But would you as soon a man would cheat you out of your estate, as to think of it? or intend it? To think evil is bad, to speak evil is worse, but to do evil is the worst of all.

If we want to come after Jesus, we must deny ourselves of all needless ornaments. Here we begin to tread upon delicate ground, for there are many in these days of refinement, who think it is not only unnecessary for ministers to discuss such subjects as that of dress, but that it is letting themselves down below the dignity of their sacred office! What a misfortune then that such people did not live in the days of the prophets and apostles,

for they had no more fear than to disclaim frequently, pointedly, and powerfully against vain superfluities of all kinds. Thus Isaiah said. "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will expose their nakedness. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, (which are very plenty now) the chains, the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head bands, and the tablets, and the earrings, the rings of nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crispingpins, the glasses and the fine linen, and the hoods and the vails. And it shall come to pass that instead of perfume a putrid ulcer: and instead of a girdle a rent: and instead of well set hair baldness: and instead of a stomacher a girding of sackcloth: and a sunburnt skin instead of beauty." This is what the prophet said which accords with Paul's declaration to Timothy, "In like manner also the women adorn themselves in modest apparel, with shame facedness and sobriety, not with broidered hair, or gold or pearls, or costly array, but such as beseemeth women professing Godliness with good works." And again Peter said, "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of apparel: but let it be

the hidden man of the heart, in that whieh is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great preee."

These quotations may serve to show that if God's people are degraded by condemning these superfluities they are still in honorable company, that of the prophets and apostles; and that whoever indulges in any superfluous ornaments displeases God. For he as pointedly forbids them as he does any thing else. "But" says one "we can well afford it, for we deal with our own money, buy what we want, and pay for all we get." And how does it eome to pass that you are in such easy circumstanees? By whose providence are you thus favored with plenty? What hast thou that thou hast not reecived?" We wish you to consider dear readers, that you are stewards of God in these matters, and all that you have is only lent to you by him which he can take away at any time. And what does he require you to do with his capital that he has given you charge of? After retaining enough to carry on necessary busines, and to supply the reasonable wants of yourselves and familics, to give the balance, much or little, to aid the cause of piety, and the cause of humanity, in sending the gospel to where it is not. We ask then, can you afford to take the Lord's money intrusted wlth you for these noble objects, and apply it to another and an opposite use, by indulging in superfluities? Can you especially, who are professors of religion, afford to break over these duties and precepts of the gospel? Can any one afford to offend God know-

ingly? Or can any people afford to injure themselves? We would ask respectfully, if that young female can afford to environ her delicate frame with that engine of death, which now presents her in a distorted shape, deprives her of free respiration, and is laying the foundation of a fatal decline of health? Or can that fashionable young man endanger the vitals of life, until he is both deformed and helpless? In a word can any of us afford to cultivate in our hearts the most foolish, most hurtful, most troublesome, most hateful, and most self destructive of all passions? We mean pride. But the people say, "These things do not make us proud." What things? superfluous ornaments. This we know to be a mistake for pride is a principle capable of being excited by a mere trifle, and the smaller the consideration the more contemptible the passion appears; Thus he who is proud of a watch key, is more silly than he who is proud of a stately edifice. However for the sake of argument, that these things do not increase our pride: yet they are the certain proofs that we are proud. If I see a horse in the pasture with a yoke on, my natural conclusion is, that horse is a rogue. "But" say you "having a yoke on does not make him a rogue." True I answer yet if he was not a rogue he would not have it on. In like manner, superfluous ornaments, some say, do not make them proud. Be it so; but if they were not proud, they would not have them on. It will not be contended that they make us cooler in the summer or warmer in the winter; that they make us wiser, better, more wealthy, healthy, or useful. But are we to

allow of no improvements, no changes of fashion in dress? Certainly we are. Any change for convenience or plainness, is admissible. But is it not a fact, that many of the most expensive fashions do not, and indeed cannot, answer any purpose but to gratify our vanity. How unsuitable, trifling, and sinful it is for persons to indulge in them, who, as disciples of Christ, should be dead to the world, always bearing about in their bodies the dying Lord Jesus: not conformed to this world but glorying in the cross of Christ.

He that would follow Christ and get to heaven, must deny himself of all evil. Every sin though as convenient as a right hand, or near our hearts as a right eye, must be cut off, or broken off by righteousness; for he that sinneth is of the devil, and has no inheritance in the kingdom of God; for "Holy, holy, holy, is the Lord God of Sabbaoth."

2nd. The duties we are to perform.

We must take up our cross, and the whole cross, or we cannot be his disciples. But wherein do some, yea many, who are the professed disciples of Jesus, bear a daily cross? Is it by self mortification? reproving their neighbors for sin? or a conscientious performance of all religious duties however painful? let them answer to God for themselves. The faithful soul does this gladly. Thus Paul said, "God forbid that I should glory save in the cross of Christ, by whom the world is crucified unto me and I unto the world." We must follow him to the end; follow him whether in wealth or poverty; follow him whether the way be rough or

smooth, the journey long or short. In conclusion, we remark from the view taken of this subject which points us the way to heaven, it appears, that there is no time to lose, none to trifle if we would receive the inheritance prepared for the saints in light. Some, when Christ calls them to go this way, refuse saying, "I pray thee have me excused." When they call upon him to help them, he may say, "Because I have called and he refused; I have stretched out my hand, and no man regarded: But ye have set at naught all my counsel and would none of my reproof: I will also laugh at your calamity. I will mock when your fear cometh, when your fear cometh as desolation and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer, they shall seek me early but shall not find me: for they hated knowledge and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. Come then, ye souls, favored by Heaven with the sound of the gospel, and let us seek him now and follow on to know the Lord, until we arrive at the spiritual Canaan. If any will come after our Master, let them now deny themselves, take up their cross and follow him. For if we suffer with him, we shall also be glorified with him.

P. W.

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"A man's pride shall bring him low: but honor shall uphold the humble in spirit." Prov. 29: 23.

For the Gospel Visitor.  
**THE FOREKNOWLEDGE OF GOD.**

*"Him being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."*  
Acts 2: 23.

We shall in the first place notice briefly the foreknowledge of God. That it existed before the foundation of the world, is a fact clearly proved in the word of God. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Gen. 1: 2, 3. This was all antecedent to the formation of man, and consequently man was without form and destitute of knowledge, and therefore God's knowledge existed before man, and hence, his foreknowledge. And as God knew best what was best adapted to man for his present and future happiness, he with his great knowledge devised the great plan of salvation in the gift of his Son, as the only means whereby we must be saved for, "there is no other name given under heaven, whereby we must be saved." Now if we trust in the foreknowledge of God and believe that he will not revoke his fixed decrees, upon the principles of the gospel we must obey its precepts. The decrees of God are based upon conditions: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," Isai. 55: 7. This is the condition upon which God has promised to

save poor fallen man. God will never change his decrees to save any man. It is a fixed purpose of God that the wicked shall be turned into hell with all the nations that forget him unless they repent and become converted. We are speaking of the foreknowledge of God. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son." Who is it that God does not know? The answer is, known unto God are all his works from the beginning.

Then we have the foreknowledge of God set forth in the most clear light. It is a knowledge antecedent to all other knowledge, and hence it is called foreknowledge. There is a knowledge, but not from God, and that kind of knowledge "puffeth up," and hence it is not of God. It sometimes exalteth itself above the knowledge of God, and what God commands it rejects. This may be termed afterknowledge and not foreknowledge. Foreknowledge is of God and all true knowledge is derived from him through Christ, who is made unto us wisdom, and righteousness, and sanctification, and redemption," "that the man of God may be thoroughly furnished unto every good work." This was all devised by the foreknowledge of God. Now sinner will you reject this great salvation? If you do, how shall you escape the damnation of hell? Then do not trouble yourselves so much about mysteries which you seem to find in the Scriptures. Your duty is plain and can be easily comprehended; but never offer your knowledge against the knowledge of God, considering that your wisdom should not be carnal, but mighty through God to the pulling down

of strong holds, and the casting down of imaginations and every high thing that exalteth itself against the knowledge of God, and bringing every thought into obedience of Christ. And when you are thus transformed after the image of Christ, you never will set up your knowledge against the knowledge of God. Let him that has perverted the word of God and has stood in defiance of the knowledge of God, ponder these solemn truths in his heart, and become a fool that he may be wise.

II. K.

*Washington co., Md.*

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For the Visitor.

#### ANALYSIS OF THE COMMISSION.

I give, for the benefit of christian people, the grammatical analysis of the commission,—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Analysis is the process of taking apart, and the consideration of the separate parts of a simple sentence. Without analysis we are often unable to get a perfect understanding of the construction of language. The commission is composed of a compound sentence, which contains two or more simple or complex sentences. A simple sentence contains one subject and one attribute,—without either of these, language is but a phrase and does not form complete sense. A complex sentence contains two or more subjects of the same attribute, or two or more attributes of the same subject. A subject is that which is

chiefly spoken of. An attribute is directly attributed to the subject.

By a careful examination of the commission, we observe it to contain nine simple sentences;—as follows:

1st. Go ye therefore,—a simple sentence of an imperative construction. “Ye” the subject, and “Go therefore,” the attribute. Therefore signifies, for this reason;—For what reason? The reason that the Son of God has all power in heaven and on earth. 2nd. Teach ye all nations,—a simple sentence of an imperative construction. “Ye” the subject, and “Teach all nations” the attribute. Understand that Teach all nations is the general attribute, and “Teach” the grammatical attribute with nations its objective modifier, and “all” the adjective modifier of nations. And, is always a conjunction or connective. 3rd. Baptizing them in the name of the Father,—is a simple sentence of an imperative construction and also abbreviated. A sentence may be abridged by putting the attribute verb in the participial mode. Hence, without destroying the meaning of the sentence, we read;—BAPTISE YE them in the name of the Father. “Ye” the subject, both general and grammatical; and “Baptize them in the name of the Father” the general attribute. “Baptise” the grammatical attribute with “them” and “name” as the objective modifier, and “name” has “Father” as its modifier. In and of are connectives. “The,” the adjective modifier of name and Father respectively. 4th. “Baptizing them in the name of the Son,”—is analyzed the same as the preceding sentence. 5th. “Baptizing them in the name of the Holy Ghost, is an-

alyzed similarly. 6th. “Teaching them to observe all things” may be considered a simple sentence; but, for satisfaction, we shall divide it in two simple sentences and read Teaching them that they shall observe all things. “Teaching them” would then be a simple sentence abridged, and of an imperative construction. By changing the participial mode, we have; Teach ye them. “Ye” the subject and “teach them” the general attribute; “teach” the grammatical attribute with “them” the objective modifier. “That” is a connective, connecting the two sentences. “They shall observe all things,”—a simple sentence of an indicative construction. They the subject and shall observe all things the general attribute. These modifiers are unnecessary to give.—“Whatsoever,” signifying, all that, is a pronoun partaking of the nature of an adjective. 7th. “I have commanded you,”—a simple sentence of an indicative construction. I, the subject and have commanded you the general attribute. Have commanded the grammatical attribute with you the objective modifier. And lo, is an exclamatory sentence or phrase inserted independently. 8th. I am with you alway,—a simple sentence of a declarative construction. I, the subject, and am with you alway, the general attribute; am the grammatical attribute with you the objective modifier, and alway the adverbial modifier. Even is a conjunctive adverb used as a connective. 9th. I am with you unto the end of the world, is analyzed as a simple sentence with its modifications as in preceding sentences. In consideration of the separate parts of such a sen-

tence, we must observe ellipsis in its largest sense. We now read the commission as simplified. The synthetical construction will be,—“Go ye for this reason and teach ye all nations, baptise ye them in the name of the Father, baptise ye them in the name of the Son, and baptise ye them in the name of the Holy Ghost; teach ye them that they shall observe all things, all that I have commanded you; and lo, I am with yon, even I am with you unto the end of the world.

Should the passage of Scripture read thus; Baptizing them in the names of the Father, Son, and Holy Ghost; then, we would consider Father, Son, and Holy Ghost objective modifiers of the plural noun names; and the clause a simple sentence instead of a compound sentence. If such were the case, I for my part, would at once submit to the practice of one action only in baptism. I wish not to contend with any one, only desire to analyze the English language in the light I understand it, though I may err. There is but little difference in grammatical and analytical construction in language, only the latter gives a clearer view of its true meaning.

All grammarians and lexicographers admit baptise to be an active transitive verb, always admitting an object, whether implied or understood. Admitting the verb baptise to be of the active voice and transitive, would not authorize us to give it a three-fold action, unless the construction of the sentence in other respects would.

S. B. F.

*Enterprise, Pa.*

For the Gospel Visitor.

### A FEW CHRISTIAN THOUGHTS.

Preserve me, O God, for in thee I put my trust. Help us to draw very near to our dear Savior who alone is able to protect us. He knows all our wants and needs. Let us come humbly to a throne of mercy. Here, dear brethren, and sisters, we often lose for the lack of faith. O, my Christian friends, let us come boldly to that rich fountain that overflows with that good we poor mortals need. O, let us put our trust in him when trials and sorrows come that we so often meet with here in this our pilgrimage to that better land. We often feel tempted and tried,—feel that our path was never trod before. We are poor and weak creatures; much oppressed with the many infirmities which do attend us. But oh, we have a friend that is closer than a brother; he feels our inmost sorrows. He was here on earth. O, against any one, only desire to that we might appreciate properly his sufferings, which were all for you and me. He was taken, bound, beaten, mocked, buffeted, rejected, condemned and crucified, all of which he patiently endured. O God: help us to be more like our dear Savior! O for that sweet communion to cheer us by the way. Dear brethren and sisters, this Christian warfare will soon be over with us, then we will reap the fruit of our labors. How well we would like to be of that class to whom it will be said, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” To be blessed of the Father, ah! the worth of that, no tongue can tell. It depends upon our conduct here in this world.

So, then, dear fellow travellers with me to the bar of our God, come let us try to double our diligence for Heaven. I have thought there is more temptation, more of the seducing spirit, the enemy of our soul's salvation than ever; then let us try more than ever to overcome these temptations. O that the Lord would enable us at all times to know the enemy, to know rightly how to judge between good and evil, so that we may not be entangled with evil. Therefore, dear brethren and sisters, let us be more humble, more prayerful to our God, who is able to keep us, if we will come to him.—There is no friend like our Jesus, he will hear all our complaints, he sees all we do, he will give us all we need while in this world we stay, and when we have done with time, he will take us to rest in that bright mansion of glory which he has prepared for those that have washed their robes white in the blood of the Lamb.

Dear brethren, if you think this worthy of a place in the Visitor, qualify it, and correct the errors.

M. A. P.

New Vienna, June 6, 1861.

## The Family Circle.

### CROSS CHRISTIANS.

Constitutionally, that portion of our population in whose veins runs the Anglo-Saxon strain of blood are overcharged with the Nervous temperament. They are thus predisposed to very active habits of body, and to quick, almost impulsive exercise of the Intellectual faculties, and their Moral sensibilities are not a whit behind. They move quickly, think quickly, and feel keenly; and what is greatly to be deplored, their whole process of training and edu-

cation is one which rather adds to than detracts from this tendency. One might almost say that a child of such parentage is wound up and set going at its birth to increase its velocity in proportion to the number of years it lives, up nearly to the point of time at which it dies. Now just as a person of this constitutional habit or temperament is hindered in the exercise of any of his powers or faculties, does he fret and become vexed at the obstructions placed in his way, and from want of early discipline as well as from a want of proper knowledge on his own part how to avoid being thus troubled or fretted by the interferences and circumstances over which he may have no control whatever; the susceptibility to vexation increases upon him until ill-temper becomes a *fixed* condition of his life. In order to satisfy themselves that I am not unjust in my criticism I have only to ask my readers to put themselves to a little pains taking to see how many of their neighbors, acquaintances or friends live for any great length of time in the absence of exhibitions that are splenetic. A man doing business on change or elsewhere, a woman in her housewifely duties, a teacher in school, a doctor in his rounds with his patients, a lawyer in court, a judge on the bench, a banker at his counter, a clerk selling goods, a plow-boy driving a team—all show this tendency not only, but show the habit as common to them, of getting out of patience and manifesting a disturbed feeling when any thing goes in a manner not to suit them. Quietude, placidity, forbearance, courtesy, patient endeavor to overcome the

difficulty, are not common to our people. In truth, the failing finds such homelike place with us and thrusts itself so largely into our exhibitions of character as to disturb the parental and filial circles. Not by any means infrequently do parents get out of patience with their children, and brothers and sisters with each other.

Now I hold it to be one of the chief aims and purposes of Christianity to correct all this, and I am satisfied that she is amply competent to do it. The power of God's Eternal Spirit to control our mental and moral states, with me is admitted. I have no doubt on the subject whatever, but I do doubt whether there is any way whereby the Spirit of all truth can so influence the individual mind to which this habit or characteristic is common as to overcome such exhibitions of ill-nature as I have alluded to unless proper means be used to improve the *physical* conditions of such persons. When one *professes* to come out from the world and become a Christian, I think the world has a right to claim that such profession shall be properly illustrated by corresponding practice. To see the Passional nature of one who is a Christian uppermost, to see it control and shape his whole life as thoroughly and completely as it naturally does the life of one who is not a Christian, is greatly to detract from the power of Christianity and to subject her to very unkind and false judgments. All who see such evidence of weakness are likelier than not to suspect that after all her value lies mainly in the superior conventional arrangements which she establishes for the gov-

ernment of mankind. Christians who are cross, ungenerous, impatient, discourteous, and who lack patience in their daily intercourse with their fellows, are but poor Representatives of the graces of the Spirit and of that wondrous working which can be wrought out in the entire nature of man. Thus how few there are who *profess* Religion who are not all the while liable in their social relations to manifestations of pride or of unsubdued selfishness, of which at the time they are not always themselves aware, but subsequently become conscious of it, so as in their reactionary conditions to be forced to their closets and to their knees imploring God to forgive them. Will such bear with me when I say that in large measure such exhibitions are legitimately and strictly the outgrowth of *their physical habits*, that if they were as faithful to the laws of health and life as they are honest and sincere in respect to their spiritual relations, these very manifestations over which they have such remorse and for which they have so frequently and with tears to repent, would scarcely ever be seen? Why will not Christians learn to honor God in their *bodies* as well as in their souls, and thus subdue the lusts of the flesh and give much better opportunity for an exhibition of the graces of the spirit?

*The Laws of Life.*

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### Youth's Department.

#### LEAVING HOME.

There are some points in every person's history which are never forgotten. The change is so great

and the experience is so peculiar that they are indelibly written up on the mind. They stand out as way-marks of time. In every retrospect of life the thoughts fix upon them with special interest. In all future life they have much to do with making our recollections pleasant or painful. Such a period is that in which we first leave our parents and the home of our childhood. If we have grown up as kind and obedient children; if we leave home in peace, and with the blessings and prayers of our parents, we ever look back upon that hour of parting with pleasing recollections though with fond regret. On the other hand, if we leave home under other circumstances, or with different feelings—breaking away from restraint, or entering upon a course which is disapproved of by our parents, we must ever look back upon it with remorse and pain. This feeling alone, to say nothing of any other consequences, must detract much from the happiness of the whole future life.

The period of leaving home is, too in many respects, the most important. It is frequently the deciding point of character and destiny. We are thrown into new circumstances; we mingle with new associates and new temptations arise. The gentle and persuasive influence of the home-circle, is not so constantly at hand to interpose between us and danger. We no longer breathe the incense of family devotion, and on this account we are more apt to neglect secret prayer. The hold which pious counsels had upon our hearts and consciences is loosened. Thus we are less able to resist influences which may

surround us. All this happens too at a time when the judgment is not yet fully matured—when all the passions and impulses of our nature are strongest, and when, more than at any other period in life, we feel self confident. Alas! how many are thus irretrievably ruined before they are aware of their danger. Especially is this true of those who leave their quiet homes in the country and rush into all the temptations of city life. If this should fall into the hands of one young man of the age of which we speak, we would utter to him an affectionate yet solemn and earnest warning. Living as we do in this great centre of business and of all evil, we see too many wrecks of parents' hopes and youthful prospects, to be unmoved at the sight of one unaccustomed to the world, mingling in the tide which bears so many to ruin. The best advice we can give to such an one is to cherish in his heart of hearts the remembrance of a gentle, loving, pious mother, and the pure hallowed associations of home.—“How would mother feel; what would father say; and, what would my sisters think of me?” Let these thoughts be constantly recurring; and resolve never to act otherwise than would meet their approval.

*The Mother's Magazine.*

### Querries.

#### 1. EXPLANATION OF MALACHI 3: 16.

Dear Brethren: Please, give us an explanation of Malachi 3: 16, in regard to the book of remembrance. By whom was it written?

*Answer.*—The passage containing the idea referred to, reads thus: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." It appears to have been a practice for kings to keep chronicles in which important occurrences were recorded. Hence when the two chamberlains sought to lay hands on king Ahasuerus, the circumstance "was written in the book of the chronicles before the king." Esther 2: 23. As the memories of men may fail them, what they wish to remember they record in a book. So God is represented as recording the services of his people in a book so that he shall not forget them. It is said by Paul, Heb. 6: 10, that "God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister." The expression is a figurative one. We are not to understand that God needs to have books and to have the things which he wishes to remember recorded therein, but the mode of expression is after the manner in which men express themselves, intimating that the works or services of God's servants are as likely to be remembered by him as they would be were they written in a book. Never has there been any good thing said of God or for him that will be forgotten by him. All will be remembered by him and in the day of recompence rewarded. The book may be said to have been written by the Lord, or by his direction.

## 2. EXPLANATION OF 2 COR. 12: 2-4 and MARK 5: 15.

Dear Editors: Will you please give me the explanations of 2 Cor. 12: 2-4, and also of Mark 5: 15.?

*Answer.*—The words referred to read thus: "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heavens. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." From v. 7, where the apostle says, "and lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure," it appears that the apostle refers to himself, although he does not name himself. He refers to a trance which he seems to have had a number of years before, and does so in order that he may give evidence that the grace of God was with him, and to prove his claim to the character of a true apostle by the unusual gifts of grace bestowed upon him.

Paul did not know whether he was actually carried up to the third heavens, or whether it was a vision. He did not know whether he was there in the body, or only in the mind; in reality, or in appearance; his mind being supernaturally impressed, in the same manner as if he had been there in person. *The third heaven* means a region higher than the first, where the clouds are,

or that which is immediately above them; it being thought more agreeable to the majesty of God, that he should be represented as residing at a great distance from the earth. *Paradise* was always supposed to be the place to which the virtuous or pious went, and where they were to remain till the resurrection. This place was called by the Jews the garden of Eden, or Paradise, which signifies a garden. The *unspeakable words which it is not lawful for a man to utter*, had reference perhaps to something which was designed for his own use and encouragement, and which he was not permitted to publish.

2d. The other passage referred to, reads as follows: "And they came to Jesus, and saw him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid." This verse is a part of the narrative of the case of the man who was possessed of a legion of devils, and shows the great change which had taken place in the man. Before he met Jesus, "he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." After Jesus had said, "Come out of the man, thou unclean spirit," he was quiet, instead of roving about; in his right mind, instead of a raving maniac; clothed, instead of being naked. His condition was greatly altered. Well was it for him that he met with Jesus. The change brought about in this

ease is a beautiful exemplification of the change experienced by sinners when they become converted.

### 3. AN EXPLANATION OF HEB. 9: 27.

Dear Brethren: Please give an explanation of Heb. 9: 27.

Yours affectionately

J. R.

*Answer.*—The apostle when using the words, "And as it is appointed unto man once to die, but after this the judgment," the words referred to in the query, is proving the superiority of the offering and priesthood of Christ, over the offerings and priesthood of the Mosaic dispensation. And his argument is this: "The high priest entereth into the holy place every year with blood of others," but Christ entered into heaven with his own blood but once, and this was sufficient; therefore the superiority of Christ is evident. And from the idea that Christ's one offering was sufficient, the mind of the apostle seems to have been led to the idea that men die but once. But wishing to impress his readers with the truth that death is not the end of man, he gives us to understand that there will be a judgment after death.

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### OUR JOURNEY IN BEHALF OF KANSAS.

*Causes and motives of this trip.*

Having been engaged since fall in receiving and remitting contributions for the relief of the distressed people in that new country, who by the total failure of their last year's crops were without means of subsistence, and having received repeated invitations from our correspon-

dents there, love seemed to draw us that way. But we felt doubtful for some time, whether our feeble health would be adequate to the task, and whether we could not be more useful to the cause of suffering humanity by staying at home. And it was not until we learned, that an impression began to prevail since the opening of spring, no further relief was necessary, and that in consequence of the breaking out of actual civil war in April those poor sufferers in the Far West were likely to be forgotten entirely in the generally prevailing war-excitement, —it was not until then, that we became clearly convinced of the necessity and our duty of doing something toward obtaining further relief, and ascertaining the actual condition in Kansas.

#### *First plan of proceeding.*

At first we thought of setting out about the first of May direct for Kansas, and from thence to address our Yearly Meeting, which was to be held in Virginia on the 19th of that same month, presenting the case, as we would find it. But when in the rapid course of events it became exceedingly doubtful, whether there would be a Yearly Meeting at all, and at least a general attendance of the churches entirely improbable, if not impossible, this plan had to be changed. By the letters from our brethren in Kansas we understood, that if further relief was to be afforded, it must be done quickly; and if we had postponed our last appeal till we had seen for ourselves, it would have proved a want of confidence in the statements of our dear brethren, and our appeal could not have been published till nearly too late for doing any good.

#### *The course we actually adopted.*

Under these circumstances we concluded, that the best way to pursue to make a personal appeal to some of the churches East and West, & to awaken anew the interest of our brethren in behalf of those suffering from famine, with the fervent hope that in this way the needed assistance would again be afforded with the least delay. Knowing that the Middle District of Pennsylvania was going to hold a council meeting in Huntingdon co. on the 9th and 10th of May, we made this our first point, took the cars on Tuesday evening May 7, and arrived after a few hours delay at Huntingdon, where I met br. Grabill Myers and J. D. Veach on the cars, and went in their pleasant company to Mount Union, and thence in a hack to Shireleysburg, where we were kindly entertained by br. Benjamin Long and John Lutz, the latter brother being the senior editor of the "Shireleysburg Herald," under whose hospitable roof we rested the first night since we left home.

#### *The Council meeting in Germany Valley.*

On Wednesday morning May 9th this meeting was to commence, and I was conveyed to the meetinghouse by my kind host br. Lntz. Brethren and people had begun to collect, and I had the pleasure to meet many dear brethren and sisters, some of whom I had seen and known before, and rejoiced to see again once more. The forenoon was devoted to religious exercises, and a large congregation had gathered, notwithstanding it was a week-day, and on account of the backward season cornplanting had been scarcely commenced.

This was a pleasing evidence, that the people in this section were not so much engaged in their worldly affairs, nor so much absorbed by the excitement prevailing on account of the war, that they could not spare one working day in order to attend the worship of that God, who blessed us heretofore with fruitful seasons, with peace and plenty, with liberty and union under a constitution and government, both wise and beneficent, and with the still greater blessings of the Gospel, which is the power of God unto salvation; but who seems to threaten us now with his righteous judgments, which we as a people and nation have only too well deserved.

At any rate the solemn worship of God, and the preaching of his word seemed to be seriously attended to, and we trust not without a lasting effect. After partaking of the refreshments prepared in the Meetinghouse, the councilmeeting commenced, of which the minutes have been already published. Staying one night with our dear old brother ANDREW SPANOGLE, and another with our beloved brother and countryman JOHN G. GLOCK, we set on the morning of May 11. our face homeward, having received the assurances of the brethren generally, to do what they could at home, and at once a collection of some thirty dollars for those in distress, and reached home the same day (a distance of over 230 miles or in all some 460 miles.)

*Our trip to the Miami, (Dayton, O.)*

Staying at home only 3 days, we set out again May 15, with the intention to call with one church in the Miami-country, and through that on the other churches in close prox-

imity in Clark, Miami, Montgomery counties &c. in the cause we had undertaken to serve, leaving our last appeal in the hands of our printers for the *Gospel Visitor*.

By the way we thought that this would be about the time to set out for the yearly meeting, as we had so often done in company with many dear brethren, now no more or unable to go anticipating the joys of a reunion with those living scattered over the wide-spread Union. But oh what a change had taken place! An impassable gulf seems to divide us now. We cannot meet as we so often did heretofore, and our lonely way leads to an opposite direction.

Such and other melancholy reflections on the present state of things accompanied us to the house of our dear brother HENRY RUBSAM\*) some 10 miles East of Dayton, whose warm heart we hoped to enlist in the cause, for which we labored, so that we could pursue our journey West immediately. But finding his family somewhat afflicted, his companion, the dear sister, suffering un-

\*) He is our oldest and most steadfast friend. About 44 years ago we became acquainted with one another on the other side of the ocean, both intending to emigrate to this country. We were then both young men, and with such friendships are soon formed, and too often as soon dissolved. Still we thought even then to have found something in his character worthy of love and regard, and even admiration. Our religious education had been somewhat different; he having been brought up a *Roman Catholic*, and we boasted of *Luther*, and called ourselves *Evangelical*; but that made no difference to us, being then strangers to the realities of religion, and so our friendship then was wanting the true foundation. We crossed the ocean to this country in the same vessel, and were messmates for a number of weeks; but, as soon as we arrived here on the shores of America, we were separated, each having to seek employment and bread in his own way. So we lost sight of each other for a number of years, until we found each other (wonderful to relate) as brethren of the same household of faith, and later ministers of the same Gospel. So we renewed our friendship some 30 years ago on a more permanent basis, which shall endure, we hope, even beyond our graves.

der a prostrating, lingering disease, and one of his daughters, a dear sister too, being ill likewise, we had to seek our comfort in trying to comfort others, and there being several lovefeasts in this section appointed the coming week, we had to struggle hard against the kind remonstrations of our brother and others and our own inclinations, in order to get off with staying only four days, and attending one meeting, hoping and trusting that the special object of our visit would be furthered by other and better agencies, than ours would have been.

*Traveling in times of war rather uncertain.*

Monday morning May 20, our dear brother H. R. brought us to the Railroad station, having bid farewell to his family and lastly to himself, and our prayer was, that the Lord would bless them, and bring their present affliction to a happy end. Arrived in Dayton at an early hour, we might have reached St Louis with the lightning train before the day was fully spent. But owing to the troublous times and almost daily changing rumors of war, it was difficult to decide which route to pursue. True, in the Free States, everywhere peaceable men, whether they are from the North or from the South, may travel safely and without molestation. But not so in the Slave States. In Missouri, which lay directly in our way, great disturbances had taken place. The people there were divided against each other, some and perhaps the majority for the Union, and some in open hostility against the same. Wherever the latter party prevailed, trouble, vexation and violence was the order of the day.

Under these circumstances, instead of taking a through-ticket, we stopt at Indianapolis, where we had yet a choice of two routes, trying to inform ourselves of the latest telegraphic news from Missouri, and then went North to Lafayette, Ind. where we had to wait again for connection. We then proceeded in the night to Springfield, Illinois, where we heard of new outrages committed on the very route which we had taken. However we concluded to go on as far as we could with safety, and stop with the brethren in Adams county Illinois, taking their advice as to our further progress.

But notwithstanding we had made enquiries on the cars to learn the nearest station, we were brought on to Quincy and the brink of the father of rivers, (the Mississippi,) before we could get any information of the whereabouts of the brethren. We ought to have stopped some 15 miles back, and would have had some 7 or 8 miles to go from the railroad. This would have been a sore disappointment to us in two ways, first missing to see them, and secondly to miss their advice. But in regard to the first we hoped, we might visit them more conveniently on our way back, and with respect to our second disappointment it pleased our Lord to give us an agreeable surprise and a sufficient equivalent for what we needed.

*An agreeable surprise,*

Or rather two. The first happened when we entered the cars last night at Lafayette. We met a dear brother JOHN KUNS and his family on the way to their new home in Illinois. This brother knew us instantly, and we recognized him also, as the brother, where we had been

at an extra annual meeting in Carroll co. Ind. some 13 years ago, and again some years afterwards at a lovefeast held also on his place. We had some pleasant conversation, but when it was going toward midnight, and we had fallen into a dose, these dear members had reached their destination, and departed before we were aware of it.

The second surprise occurred just when we stepped from the cars at Quincy, and felt ourself truly a stranger in a strange land, when a somewhat familiar voice greeted us by name, and a hand pressed our hand warmly. We looked at the man, and asked ourself, who could it be? He insisted, we must know him. We confessed that his voice seemed familiar, but we could see too little of his face to recognize him. (He was one of those now-a-days seen frequently in the world, of whose countenance nothing can be seen but the eyes and the nose, the rest being almost entirely covered with hair.) At last he gave us his name, and we were glad indeed to find in him an old friend and neighbor from Poland, Ohio; and more glad still we were, to learn from such a man, whom we could fully trust, that at this time it would be quite safe to pass through Missouri, the Unionmen having the ascendancy just now along the route.

#### *Our passage through Missouri.*

With this assurance then we crossed the Mississippi, and found ourselves on Missouri soil, and indeed there was a very perceptible change. In Quincy as in all towns, since we left home, and at home too, floated the beautiful old flag of our Union, "the stars and stripes,"

but here nothing of the kind could be seen, except in a few places, where the Union-sentiment is predominant. It appeared, as if we were altogether in a strange country; in most places no flag at all,—here and there a secession flag, some with 5, some with more stars. Our train attracted considerable notice, there being some 12 or 13 passenger cars, carrying about 500 Mormons, who are just coming from England and Wales, and now on their way to Saltlake. There were also some families from Kansas, who had fled to their friends from the famine, and were now returning to their homes again, having left there a husband or a son, as the case might be, to take care of their things and stock, and put out a crop. From Palmyra to St Joseph we passed on perhaps in 6 hours, which would make more than 30 miles an hour. It was night before we got to the latter place, and there we had to wait an hour or more for the train to Weston, arriving there about midnight, and immediately we went on board of a steamer on the Missouri, which was to take us down to Kansas city in the morning. Thus far safe through Missouri.

(Conclusion in our next.)



#### *News from the Churches.*

Editors Gospel Visitor.

Permit us to say that through the kind providence of our Master, we have been permitted to see Zion travail and bring forth.

We commenced a series of meetings May 20th and continued them some ten days, br. John H. Umstad of Penn. officiating, the result of which was some fifteen accessions

to the church, and many more now are as Agrippa was when Paul reasoned before him upon the subject of righteousness, temperance, and a judgment to come.

We are happy to say that we have had a season of refreshment and rejoicing among us. Our spiritual strength has been renewed, and our prospects for that bright crown of glory, at the right hand of our heavenly Father in the fair clime of eternal bliss have been brightened. May the Lord carry on his good work amidst all the conflicting elements of the present excited condition of our once peaceful and civil Government till all shall learn to know the Lord, till the knowledge of the Lord shall cover the earth as the waters do the great deep.

If this merits a place in the Visitor, please give it room. We would like to hear from our brethren elsewhere. Please, brethren, let us hear from you.

Fraternally,

LAUS DEO.

*Pleasant Hill, Miami Co. O.*

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We have been much rejoiced and encouraged in that the Lord has been working among us in bringing into the narrow way souls from darkness to light. Since February last, there have been added twenty eight souls; and there is a deep interest manifested still by many; and by the help and grace of God we hope more will be added soon.

D. F. G.

*Anteitam Church, Franklin Co. Pa.*

---

Extract of a letter from Whitley Co. Ind.

—And more I will let you know that we had a communion meeting at brother Jacob Metz's June 27, and a very happy meeting it was. There were twelve baptized, and since at a meeting at brother John Wise's nine were also baptized.

JOHN B. MYERS.

---

Dear brethren:

Being convened in a solitary manner, we have voluntar-

rily undertaken for the first time, to compose an epistle to cheerfully inform the brethren, through the instrumentality of the G. V., of the progress and results both real and anticipated, of the short series of meetings, (which we had the pleasure of witnessing,) which were held at the above-mentioned place, beginning on the 22d of June. A large collection of people assembled at 10 o'clock A. M. at the above named church, on the above date, and were very intelligibly entertained, by the well known Elder H. D. Davy of Delaware co. O. followed by Elder Charles Wagoner of Auglaize co. O. from the connection of different points of Revelation 22d ch. After services two of the hearers were received into the church. Here our feelings led us to say that by observation we are led to believe, that this number would have been largely increased had they given vent to the impulse of their feelings, which we are constrained to believe loudly prompted them to reform both internally and externally. There was likewise divine service at 4 o'clock P. M., conducted by several brethren in both the English and German languages, and a deep interest was manifested. On the evening of the same day amid an immense assembly with gentlemanly behavior, we celebrated with solemnity the death and sufferings of our Savior in connection with the other duties imposed upon the followers of Christ. On the next day was the christian Sabbath, and a very large and attentive audience was interestingly addressed by the same brethren as on the day preceding, from 1 Cor. 2: 2.

Thns ended our short series of meetings, which resulted in planting new vines, besides we believe it refreshed many members of the church. Our prayers are that the Lord may bountifully reward the brethren for the zeal which they manifested here and elsewhere. An unusual number of meetings of the above character have been held in Northwestern O., and were gener-

ally largely attended, with deep interest both on the part of the eomunicants and spectators.

If you consider these remarks as worthy of being placed before the readers of the G. V. please insert them in the same. Yours now, and hope to remain forever your brother in the Lord.

ISAAC ROSENBERGER.

Rome church, Hancock co., O.

The minutes of the Annual Meeting  
of 1861.

Some have sent for the minutes of the Annual Meeting of 1861, and others no doubt are looking to hear something about them. To all such we would say, we have not yet received the minutes of the late meeting held in Virginia. Why we have not received them we cannot tell, but it is owing we judge to the mails being stopped in that part of Virginia in which the meeting was held. We were informed that measures would be taken to get the minutes of the meeting to us, but as yet we have not seen them. If we hereafter receive them, we will apprise the brethren of it.

Appointments.

Marshall county, Iowa, June 17, 1861.

Respected brethren.—Please publish in the Visitor the following arrangement made for meetings to be attended by Elder Enoch Eby accompanied by one or two brethren from Illinois. The first meeting to be in br Ramer's district in Minnesota on the 31st of August and the 1st of September; thence to br Ogg's the 3d & 4th September; thence to Butler county, Iowa, 7th and 8th; Blackhawk county, 10th, 11th and 12; Marshall county, 14th and 15; Story county, 17th and 18th; Benton county, 21st and 22d; Linn county, 24th and 25. The brethren of Illinois expect to be conveyed from place to place by the brethren they go to and from. We hope the brethren will be in readiness to assist when the time comes. Br J P Eversole of Ohio is expected to be in Polk county, Iowa at a communion meeting on the 21st and 22d of September. I would be glad if he could be with us in Marshall at our meeting.

Yours in love

JOHN MURRAY.

Mulberry Grove, Bond co. Ill., June 24, 1861  
Dear brethren :

Our Lovefeast is appointed to be

on Saturday the 3d day of Augst. We invite the brethren to come and assist us at that time.

D B STURGIS,  
WM ELAM,  
JOHN HECKMAN.

We intend to have a lovefeast commencing on the 28th of September in Sangamon chureb, near Oakley. (on the Great Western Railroad) Macon county, Illinois.

LEONARD BLICKENSTAFF.

Contributions  
FOR THE SUFFERING IN KANSAS.

Balance in our hands at our last report 18,52

Received from Jas. Longenecker, Bedford county, Pa. 10,00. Jerem. Sheets, Adams co, Pa. 2. Joseph Smutz, Fayette co Pa. 10,00 - - - - - 22,00

Dan Thomas, Rockingham, Va. 24,00. E Stoner and others, Dayton, O. 10,00. Jos. Henricks, Hocking, O 6,15. M Bowman, Stark, O. 5. J S Snowberger, White, Ind. 5,00 John Neff, Shenandoah Va. 25,00 - - - - - 75,15

D P Sayler from some sisters 1. Cанд S Longenecker, Adams, Pa. 5. M Buchl &c, Crawford, O. again 20,50. Jas. Esterly, sen again 1. Jacob Nold again 5. Brush Creek church, Frederic Md. by Dav. Rinehart 32,00. John Esterly sen. again 1. Grabill Myers, Altoona, Pa. bal. 3. Collection in Anghwick District Meeting, Pa. 31,85. Fred Glock 1. Sister Harriet Bowman 1. Adam Hafner, new collection 11,50 A Shopbell, Hardin, O. 1 O C L Carroll, Ill 1,27 John Harshman, Greene, O. 5. And. Harter 2. E Slifer, Frederic, Md. 5. L Glass, Columbiana, O. 48,00. E Williams, Washington, Md 11,00. S Chambers, Aller, O. 10. P P Brumbaugh, Pa. 1. I Price, Chester, Pa. 5. A Bowers, Blair, Pa. 4,50. J Steel, Bedford, Pa. 25,00. John Mack, Kosciusko Inda. 15,00. Eld J Kurtz Wayne, O. 50,00. - - - - - 296,62

412,29  
Remitted to br. Jacob Ulrich, Lawrence, as per receipt by Express

April 25	103,67
May 13	127,00
May 24	123,00

353,67

balance in our hands 58,62

P. S. The later contributions, which were acknowledged on the covers of last No. will appear together with the final settlement of the whole business, as soon as our brethren in Kansas will have communicated the same, it is trusted, to the satisfaction of all concerned. Suffice it to say here that we hope *no more relief is needed*, since a plentiful harvest will supply all necessities for a grateful people, grateful to God, and grateful to all those who have succored them in their past calamity.

## REPORT

OF

BROTHER JACOB ULRICH IN  
DOUGLAS CO., KANSAS,

of those Contributions of Aid received  
by him for the Suffering from the Fall  
of 1860 until harvest 1861.

By C. Long from the church-	
es in N. W. Ill. 200&191=	391,00
Jon. Wyland, Elkh. ch.'s Ind.	94,00
Geo. Brower, Eelriver	95,00
M. Wenger, South Bend	56,00
N. N. Warsaw	63,55
From Springfield, O.	20,00
J. Wyland, Elkh. ch.'s Ind.	65,50
C. Long, Mt Carroll, Ill.	129,25
N. Frantz, Lagro, Ind.	43,00
S. Mohler, Covington, Miami county, O. - - -	447,20
John Shively, Lafayette, Ind.	86,50
Sam. Eiler, Hagerstown, "	117,45
Jacob Miller, DeGraff, O.	142,00
I. Ikenberry, Delphi, Ind.	203,50
J. Studebaker, Troy, O.	15,00
J. Smith, Logansport, Ind.	11,00
S. Murray, Peru, "	71,55
Isaac Hershey, Polo, Ill.	18,00
H. Knut, Columbiana, O.	50,00
H. Rubsam, Dayton, "	146,00
J. Neher, Springfield, "	55,00
J. B. Umerich and J. Miller Union, Iowa - - -	64,00
Geo. Witwer, Mansfield, O. From Dayton, " - - -	26,96 437,86
Ab. Balsbaugh, (Dauphin,) Pa.	207,00
Abraham Rothrock received by the way - - -	461,50
M. Rothrock - - -	15,00
Jac. Shively, Wildeat, Ind.	61,00
H. Kurtz, Columbiana, O.	50,00
Jon. Hertzler, Lebanon, Pa.	150,00
From Wabash, Indiana	18,00
Dan. Studebaker, - - -	50,00
Ab. Heffibower, Urbana, O.	5,00
Jac. Reinhold, Lancaster, Pa.	250,00
John Holsinger, Pa. - - -	25,00
Jacob Mohler " - - -	51,00
G. W. Studebaker, Delaware, Ind. - - -	45,00
D. Bernhart & Showalter, Ind.	20,00
H. Kurtz, Columbiana, O. - - -	50,00

## OBITUARIES.

Died in St Joseph county, Ind. June 4, LEWIS C LONGLY, aged 23 years, 5 months and 11 days. Funeral text 1 Pet. 1. 24, 25 by Elders Jacob and David Miller. This case should serve as a warning for all, not to delay their repentance to a sick-bed. The deceased young man was undoubtedly convinced of the truth in his healthy days, that he needed grace and salvation; but not before he was already very weak, he became willing and desirous to be engrafted into Christ by holy baptism. Upon his urgent request preparations were made for it; he was carried into the water, and the minister stood ready to administer the ordinance. But when the patient was let down on his knees into the water, he fainted and had to be raised again. After coming to himself again, and recovering a little, he intimated, that now he might be baptized; but when the water reached his breast again, he fainted again. A third effort was made upon his earnest entreaty, but with the same result, and so baptism had to be given up. The poor sufferer was carried home again without having obtained his wish; though it seemed, that he was a little comforted, having done what he could, and it is hoped that the merciful God may have accepted the will for the deed. But oh how should this circumstance awaken ALL young and old, who do know and are convinced in their hearts, what the Lord their God requires of them, to the serious consideration, to seek the Lord while he is yet to be found, and to devote themselves to his service, while they yet have health and strength, and not to wait until it is too late—*too late!* !

Died in the Clover Creek church, Blair county, Pa. May 16 sister MARY BRUMBAUGH, widow of John (Hannes) Brumbaugh, aged 90 years, 9 months and 6 days.

In the same place May 25 brother JOSEPH GRAYBILL aged 49 years, 1 month and 27 days. His sufferings were very great. H. R. H.

Died in Clarion county, Pa. March 29 brother JOHN SCHWAB, a deacon of the church, aged 53 years, 5 months and 12 days. He leaves behind a sorrowing widow and 6 children. Funeral services by David Eshelman and John Goodman from 2 Tim. 4: 6—8.

Died in Little Swatara church, Berks county, Pa. June 24, sister ESTHER GARBER, daughter of brother Daniel Garber and sister Catharine, nata Klein, both deceased, aged 51 years, 5 months and 16 days. Her disease was cancer, from which she suffered much. She was never married, and an exemplary sister for many years. Funeral services by br'n John Zug, —— Hunsiker and J Hertzler from 2 Cor. 5: 1, 2.

Died in Carroll county, Ill. May 23, of Lung- affection sister REBECCA ISENBISE, aged 24 years, 2 months and 2 days. The funeral oecasion was improved from 2 Kings 20: 1.

CHRISTIAN LONG.

Departed this life in the Quimahoning district Somerset county, Pa., sister ANNA BAER, wife of br John Baer, aged 71 years, 11 months and 6 days. Funeral services from Heb. 4: 10, 11 by Elder T Blaugh and the writer

C I BEAM.

To be continued.

## OBITUARIES.

Goshen, June 11, 1861.

Died in the Yellow Creek church, Elkhart county, Ind. June 2, 1861, our beloved br. ANDREW SIMONS, aged 50 years, 2 months and 1 day. Disease: Typhoid fever. Funeral services by Jacob Berkey, the writer and others on Rev. 14: 12, 13.

Also in the same church on the 4th of June son of Elder Seb. Frame, who was buried in April. Age 15 years, 4 months, 28 days.

JACOB STUDYBAKER.

Died in Ashland church, Ashland county, O. June 23, 1861, our beloved old brother GEORGE JOKE, at the age of 77 years, 11 months and 23 days. His disease was a stroke of the palsy about 2 years and a half ago, disabling one side and rendering him speechless and nearly helpless, and finally the dropsy, leaving a widow with one son, and 7 children from his first wife, 4 sons and 3 daughters to mourn their loss. He was chosen to the ministry in the year 1812, and ordained in 1822. Funeral services by the brethren Joseph Showalter and Jacob Garber. Funeral text 1 Thess. 4: 13 &c.

Died in Wayne county, Ohio, March 1, SAMUEL BRENZER, son of John and sister Susanna Brenizer, having been sick (aged?) 9 weeks and 3 days. He took cold, which settled on his lungs, till the intermittent fever setting in about 10 days before he died. Funeral services by John Shoemaker from 1 Cor. 15: 22.

Lovely babe, how brief thy stay!  
Short and hasty was thy day,  
Ending soon thy sojourn here;  
Pain nor grief no more to bear.

Hard it is from thee to part,  
Though it rends my aching heart;  
Since an heir to glory's gone,  
Let the will of God be done.

Pillooned on a Savior's breast,  
Sweetly sleep and softly rest,  
When the joyful summons come,  
Rise and soar to heaven your home.

There we'll meet to part no more,  
On fair Canaan's peaceful shore;  
There we'll fix our blest abode,  
With our Savior and our God.

CATHARINE BRENZER.

Died in Duncansville congregation, Blair county, Pa. June 21, 1861 HENRY STIFLER, sen., aged 78 years, 7 months and 28 days. He was a deacon in the church for 20 years or more, and having obeyed the Masters' call early in the morning of his life, he may well be said to have borne the heat and burden of the day, and we hope he is gone to rest from all his labors, and his works will follow him. Funeral sermon from Rev. 14: 13 by J S Burkhardt.

Farewell, dear father! thou art gone,  
And we are left for thee to mourn,  
But still our loss is thy great gain,  
For thou art free from woe and pain.

O may we all prepare to die,  
That we from grief and woe may fly:  
How many friends are gone away,  
With whom we used to sing and pray.  
How sweet was their communion dear,  
But we shall no more see them here.  
O Lord! help us to watch and pray,  
Until from earth we're call'd away.

And then we'll meet our friends above,  
And sing of sweet redeeming love:  
Glory to God the great I AM!  
Glory to the victorious Lamb!

THE WRITER.

Died in Leesport, Berks county, Pa. June 30, our friend SOLOMON F KEMM of consumption, aged 60 years, 10 months and 3 days, leaving a sorrowing widow and 1 son. Funeral services on July 3d by br John Zug from Heb. 4: 3.—The deceasing seems to have been much concerned for his salvation during his illness, and desired earnestly to be baptized according to the ordinance of Jesus and the doctrine of the apostles, but not being any more practicable, he was very sorry to have neglected it when there was yet time, strength and opportunity. Still he appeared to be full of love toward the truth and the brethren. His ancestors had been members in the church, where br (Martin) Gaby had been ministering in Berks county.

Died in Clear Creek church, Huntingdon county, Ind. June 13, 1861, MARY BLACK, wife of Michael Black, formerly from Stark county, O., aged 73 years, 5 months and 3 days. Her death was caused by a chimney falling on her. She had a bed of cabbage plants by the chimney's side, and her daughter came for some plants, and while they were pulling them the chimney fell down upon them, and killed her almost instantly, and wounded her daughter considerably.

Died in the same vicinity June 20, 1861, br REUBEN LONG. His pilgrimage in this world was 60 years, 2 months and 25 days. Funeral services by br'n Ira Calvert and Joseph Hardman.

Died in the same vicinity June 20, 1861, MINERVA JANE MYERS, daughter of John D Myers, aged 1 year, 3 months and 1 day. Funeral services by Ira Calvert.

These three reported by J B MYERS.

Died in Harrison county, Ohio, May 10, 1861, sister CATHARINE SMITH, wife of br Daniel Smith, aged 65 years, 9 months and 10 days. She was the mother of 7 children, 2 of whom have passed on before. She was a member of the church about 24 years. She bore her affliction with christian patience.

Jesus can make a dying bed  
Feel soft as downy pillows are,

While on his breast I lean my head,  
And breatho my life out sweetly there.

Funeral services by br'n John Swihart and Martin Reely from Heb. 4: 9.

Also died at the same place February 8, 1861, JOHN HUFF, son of br Andrew and sister Phebe Huff, aged 14 years, 29 days. Funeral services by the same.

Died in Mahoning county church, O., July 8, sister ELIZABETH FLICKINGER, widow of John Fliekinger, deceased, aged 60 years less 17 days. She was the mother of 11 children, 9 of whom are living and all married, and most of whom she had to bring up from infancy in a widowhood of about 25 years, and besides for many years bad in charge a very aged person, no relation but widow likewise. Funeral text 2 Tim. 4: 7, 8. by senior Editor.

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Morocco		,40
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Address Editors of G. V.

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To those of our readers who may not be familiar with the character of the paper, we will state some of the subjects of which it treats. Its illustrated descriptions of all the most important improvements in steam and agricultural

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## Letters Received

From D P Ziegler 10, for Vis. E Sli-  
fer. J S Burkhardt. Daniel Miller 1 f  
Vis. Mrs. H. Harley for extra bound  
HB. (We shall send as soon as we get  
them from the Binder.) John Wise  
(forwarded to Vienna.) W B Sell for  
book (sent.) Henry Clapper. Miss  
Louisa McMullen f books, sent. E C P.  
Jac. Musser 7 for books, sent. C. H.  
Balsbaugh. Isaac Kulp. Jac. Beegh-  
ly. Adam Hollinger 6 f books, sent.  
A. H. Cassel. S. A. Moore. G. A.  
Buekbee. J. Friend. D. B. Kline f.  
g. HB. B. Hardman &c Oregon.

## ADVERTISEMENTS.

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not inconsistent with the character and

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One square of ten lines or less for one month	\$1.00
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for twelve months	3.00
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FOR

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# THE GOSPEL - VISITOR.

VOL. XI.

October 1861.

NO. 10.

## THE TRANSFORMING POWER OF CHRISTIANITY.

When we contemplate Life, either in its physical or spiritual aspects, mysteries crowd upon us from every quarter. Above us, around us, within us, there are wonders wrought by superhuman agency, which cause the soul to vibrate with awe. The spiritual and invisible perpetually brood over and rest upon the material and visible, imparting vitality, development, vigor, and beauty. But the most profound of all marvels is the union of Deity with Human Nature, and the individual of the latter to the former. To be made "partaker of the Divine Nature" involves a process and philosophy which are truly wonderful, and requires such a total surrender of self to that Supreme Being which is "able to subdue all things unto himself," that it is well frequently to enter into self-examination and to satisfy ourselves that our outward life is such as comports with the idea of springing from the dictates of Christ enthroned in the heart.

Man is a mysterious being, "fearfully and wonderfully made." Being constituted of body and soul, matter and spirit. We have capacities which adapt us to the intercourse of the world around us and the world above us. This world is the substratum on which one side of our being rests, while the unseen and eternal are the basis and object of our spiritual life. Matter and spirit united mutually influence each

other; in the unregenerate state the former predominates, and in Christ the latter. The one tends to bondage, and renders the life "earthly, sensual, devilish;" the other aims to bring into subordination the coarse exterior by which its activities are limited, seeks a nobler freedom, a higher and wider range of expression, and longs for full and unalloyed enjoyment in an element adapted to its nature. We were made to be happy not only, but beautiful; for happiness, peace, and an expression of spiritual beauty invariably go together. It is the inward that moulds and shapes the outward. Before the sad apostasy of our first ancestors, the human countenance must have reflected a beauty little inferior to that of their celestial visitants. Rightly related to God, our motives, desires, and enjoyments are as superior to those who live without God in the world, as the heavens are higher than the earth; and the outward manifestation will correspond with the inner heaven bestowed principles. This is what makes the christian life so peculiar, renders us such a problem to those whose minds are darkened by sin, and makes it so easy to distinguish between worldlings and Pilgrims of the Cross. It is the design of the Gospel, and wherever it is cordially embraced, it is the glorious effect of it, to bring our physical organization into subjection to the spiritual. By nature the body enslaves the soul, but by grace the spirit triumphs over mat-

ter. Christ lives in us just in so far as we, through his spirit, subdue the power of bodily influences. This process of spiritualization is continually going on in the renewed heart, until it will become complete in the final glorification of the body. This victory of "the spirit of life in Christ Jesus" over all the opposing elements of sin, is the great object of the Divine Incarnation.

I think it must be obvious to reflective minds in what an infinity of ways this principle may be made to subserve the highest interests of the Christian life. The Author of Christianity has graciously designed that his indwelling power in his representatives should result in exhibitions eminently attractive in all their aspects, in order to lure mankind into the hallowed embrace of religion. Models and ideals habitually contemplated tend to repeat themselves in our lives and features. Impressions, whether physical or mental, are constantly deepened by repetition; and in the case of Christians gazing on the Bridegroom to whom their souls are espoused, if we have sufficient spirituality to appreciate the beauty, and to love and reverence the moral attributes shadowed forth in the object of our contemplation, it is impossible not to have a portion of His beauty transferred to ourselves. *Beauty begets beauty always and inevitably.* True, all persons will not be alike affected, but we are by no means justified in affirming that no impression is made every time we commune with God in spirit and in truth. The extent and permanence of the effect produced will be determined by our internal, intellective, or subjective capacity, by which we as-

similate the beauty embodied in the object contemplated. In this respect the followers of "the Lamb without spot and without blemish" have a great advantage over the servants of sin. Christ is no shadowy model. The graces of the Cross are heavenly and lead upward; the graces of the Greeks are earthly and draw their votaries downward. In their development, tendency, and end, they stand in direct contradiction to each other. The best ornaments of the one are but as the gilded coverings of a bubble; while the beauties of the other are the embodiment of Divine characteristics. Beauty belongs to the Christian—it is his birthright; while deformity in all its forms originates in sin. Ugliness is the vestment of Satan; while beauty is the robe of Divinity—the privilege of Angels—the heritage of the Redeemed. Jesus Christ is the "perfection of beauty"—the Model of Infinite Excellence; and that life is highest, holiest, and loveliest, which is unfolded nearest Christ, the Peerless Exemplar.

The habitual state of the soul stamps itself on the expression of the countenance. The face is the outward index of the sentiments and emotions within, and the spiritual inhabitant fashions and moulds the plastic substance of his tabernacle, and chronicles from time to time his upward aspirations or more complete abasement. Although a person may have irregular features, if he be pure and holy, if his conversation be in heaven, and his affections aglow with the love of Christ, he is far from being homely. "The beauty of holiness" gleams out from behind his features, and "transfigures them with a divine expres-

sion." The inner, spiritual beauty puts all *uncomeliness* of features into the background, and renders the person peculiarly winning and captivating. We have not unfrequently heard professing christians bemoan their lack of personal loveliness, and thus giving publicity to their barrenness of spiritual joy. Ye disconsolate and mistaken admirers of fictitious beauty, here is the remedy—here is the secret and philosophy of true loveliness—the Fountain of perpetual youth. *Draw nearer to Christ. Relate yourself more fully and freely to Him in whom "dwells all the fullness of the Godhead bodily."* Cultivate the beauty that burns in the bosom of the Seraphim, irradiates the features of the Cherubim, and culminates in the glowing heart of Him who is "*the chief among ten thousand, the one altogether lovely.*" If we are one with Christ as He is one with the Father, we need borrow no trouble about personal beauty; this will follow that as legitimately and certainly as the effulgent glory which bathes the mountain tops follows the advent of the king of day.— Seek to mount higher on the glorious Tabor of transfiguration, and to become the true temple of the Divine presence. And if on your return to the din and bustle of life your face be not so luminous as was that of Christ, you may rest assured that those who have the gift of spiritual vision will discover that you have been taking "*celestial pastime*" on the borders of Zion. If you are the embodiment and reflection of the divine image; if you be the home of intelligence and purity, you will possess a beauty which is current with the citizens of Heaven,

though it may be the object of contempt with the world. Throw open the avenue of your soul to the Divine teachings, whether they reach you through channels *outside* of special revelation, or lie folded up in the leaves of the Bible. God is ever nigh to those whose hearts are attuned to the harmony of his works. There are divine influences, Spiritual Intelligences all around us with whom we can hold voiceless correspondence. There is beauty in all the works and wonders of God, which, if vitalized by divine agency and made *real* to us, moulds the heart and features into correspondence with it. We cannot long associate with a fellow-being without in some degree becoming assimilated to him; so, the more we lose ourselves in the fullness of Christ, the more we bask in the light of his countenance, live in him and for him, holding unceasing converse with him, making the contemplation of his sinless perfection and the attainment of his holy characteristics the chief delight of our inmost souls,—the more "*we are transformed into the same image.*" Those clouds which are nearest the sun in his course through the heavens, are most transfused with his light; so the heart which has its springs in God, and has every fibre thrilled and vivified with rays which descend from the "*Holy of holies,*" will reflect a glory which is never exhibited by those who circle in orbits more remote from the Sun of Righteousness. The christian acknowledges the Divine presence every where. When far away from religious ordinances, and the ordinary means of grace, the Saviour reaches the heart of man by

an infinity of methods, and makes it subject to his sway. To those who are fully identified with Christ, all things tend, under Divine direction, to enlarge, elevate, and purify the heart, and beautify the life,

"And change it till it be  
Transformed, and swallowed up, O Christ, in  
Thee."

Oh, what soul is not charmed in contemplating a life so lovely, a destiny so glorious! Cold and insensible must be the heart that cannot see a beauty in the character of Jesus before which all creature-perfection shrinks abashed and confounded. The world is full of ravishing manifestations of God's goodness and love, but the natural has no power to penetrate beneath the surface. The "love of Christ shed abroad in the heart" is the key which admits us into the Inner Temple. Like the veil in the Sanctuary, sin obscures our perception of spiritual things, till He who has "the keys of Hell and of Death" suspended from his "golden girdle" rends the covering and lays open Life's hidden beauties to our enraptured gaze. Out of Christ there is nothing that is desirable, because mutability and decay are stamped on all terrestrial objects and sensuous enjoyments. Out of Christ as the Way there is nothing but wandering; out of Christ as the Truth, nothing but error; out of Christ as the Life, nothing but death; out of Christ as the "one altogether lovely," nothing but deformity; out of Christ as "the same yesterday, today, and forever," nothing but mutation, disquiet, and dread. Wherever the spiritual nature of man has been harmoniously developed; where the heart is the Temple of

the Holy Ghost, and the entire life is moulded, directed, and controlled by the Spirit of Christ, there will be found a higher organization and purer type of face, together with a sweet radiation of holy influences, more attractive than the "Rose of Sharon," and more fragrant than the Garden of Solomon or the "Cedars of Lebanon." All beauty of which Christ is not the Center and Substance is evanescent as the early dew. Age mars it, sorrow and tribulation waste it, and death utterly annihilates it. Having no permanent basis it vanishes like the passing cloud. But the beauty of life and features which is the out-growth and evolution of the indwelling Christ, becomes more and more heavenly, and every change is an approach toward its source. The graces of the Spirit will clothe the character with the pristine ornaments of Paradise, not as outwardly *put on*, but as inwrought in the inner life, glorifying all outward activities as by a light shining from the soul itself. Our approximation to the shadowy portals of the endless future, instead of diminishing greatly heightens its effect. The Martyr Stephen was so dead to all the affinities of earth, and his entire being so transfused with the Spirit of Holiness, that his waiting soul caught a glimpse of the ineffable glory at the right hand of God, and *his face shone "as it had been the face of an Angel."* This is the beauty attractive above all other, and for which the Christian should be pre-eminently distinguished. If we fully possessed "the same mind which was also in Christ Jesus;" if we had no aim and desired no pleasure save what is in harmony

with the will of Heaven, the distance between the Church and the world would be immensely widened, and many of those who now refer to the lukewarmness of professing christians to justify their own neglect of religion, would be constrained to admit that "*God is in us of a truth.*" We are to be as a city set on a hill which cannot be hid—the "light of the world and the salt of the earth." This requires as great distinctness and peculiarity of conduct as of principles. The great chasm between the principles upheld by so-called christians and their elaboration of them, is what renders religion so offensive to the taste of the world. Such persons are "enemies to the *Cross of Christ,*" and have done the cause of vital piety immense injury. It requires no great gift of analysis to show, that where there is gaping inconsistency between a man's principles and his life, one of them must be wrong. If the principles we cherish and the lives we exhibit are sadly at variance, the world will not be slow in judging that either Christianity is unworthy of confidence, or its expounders are abominable hypocrites. To this radical blemish in the character of many who make great pretensions to sanctity, more than to all other things combined, is it owing that we make so little progress in evangelizing the world.

While it must be unequivocally avowed that Religion, effectually prosecuted, involves great labor, severe discipline, and many painful experiences, it must not be forgotten that every crucifixion and mortification suffered by our natural inclinations is so much gained for

*Christ*, and makes every future conflict with the incessant influences of a corrupt world *more certain of resulting in victory.* The Cross is the Symbol of life and power, and if we would grow in grace and in the true proportions of the Christian character, *we must make it our boast and our glory.* It is the design of the Gospel to make us happy, and when the motives which incline us to accept it are begotten of the Holy Ghost, it will not fail to have its legitimate effect. There is no calamity that can befall us, no tribulation or sorrow that can afflict us, no evils—although their name be legion—that can encompass us, but Christianity can overreach them all, control and overrule them to the glory of God, and make the humble Pilgrim of the Cross a wonder to himself. It arrested a persecutor in his blasphemies, turned the lips of an expiring felon with faith and love, sustained the agonizing God-man in Gethsemane and on Calvary, caused Martyrs at the stake to break out in strains of adoration, is the great beautifier of Life, and spans, like a celestial rainbow, the entrance into "the valley of the shadow of Death." As the natural sun hangs in the heavens above us, and pours down its beams in one broad blaze, to nourish and vivify animal and vegetable life, so "*the Christ, the Son of the living God,*" is the glorious Center whence radiate those life-giving influences which waken into vigor, bloom and beauty, all the pristine elements of power and loveliness in our nature, and render the Christian life fragrant with odors such as Angels breathe. Christianity glorifies all things that come under its power.

It has the power to transfigure every form in which it is truly incarnate. The principle involved in the process alluded to by Paul when he says, "Christ shall change our vile body and fashion it like unto his glorious body," is even now effectually at work in all those who are under the power of the "hidden life." The effects of vice in its extreme manifestations are marked and terrible. If the heart be the habitation of devils, the life will be fiendish, and the countenance coarse, vulgar, and fierce in its expression. And so also in the opposite direction, when the soul is a well-spring of life, and the heart the constant receptacle of holy influences, the effects are no less marked. The cultivation of moral goodness and serenity of temper, and a life of obedience to the laws which govern our physical and spiritual being, will gradually but certainly mould the features into correspondence with those of our Divine Head.

Such are some of the ennobling effects of Christianity upon those who live under its power. And among all the heart-qualities which tend to this glorious result none is superior, none equal, to the divine and excellent gift of Charity. It is a plant of Eden, and in this sin-blighted world requires careful culture and watchful protection. This, assiduously guarded with prayer, and watered with the dews of Heaven, will be the central jewel in the Christian's crown, around which all the other virtues are but the setting. To all earnest, devout worshippers, who prize the "beauty of holiness" above all else, and who glory in reflecting the image of

Christ in their daily life, is this article affectionately dedicated.

C. H. B.

Union Deposit, Dauphin co. Pa.  
August 17, 1861.

### FAMILY CHURCHES.

In reading the epistolary writings of the apostle Paul, his language frequently conveys the idea that in his time there existed churches in private families. In his epistle to the Romans, when greeting Priscilla and Aquila, he says, "likewise greet the church that is in their house," Rom. 16: 5. When greeting Nympha of Laodicea, he says, "and the church which is in his house," Col. 4: 15. And when writing to Archippus he says, "And to the church in thy house," Philippians 2.

The mind in love with the simplicity and purity of primitive Christianity, will be likely to form to itself a beautiful and interesting picture for contemplation from such allusions as we have referred to. Such, at least, has been the effects of those passages upon our own mind. Whatever may be the precise meaning of those passages, they are suggestive. If we understand by church in these connections, as we probably may, the members of those families who had embraced the Christian faith, we then have the beautiful picture of well-governed and pious families, that kept up the worship of God, presented to the mind. O what happy families are they which are little churches, noted for piety and devotion, assembling frequently around the family altar to offer their service to the God whom they serve, the father of the family acting as minister to the

church composed principally of members of his family. We may conceive those little churches, in times of persecution when Christians were compelled to seek places of secrecy and retirement for the observance of the ordinances of the Lord's house, assembled together, but few in number, to use and enjoy the means of grace which the great head of the church had given as a rich legacy to his followers, adapted to small churches as well as to large ones; and as an encouragement to such little churches to meet for their own edification and for his honor, he said to them, "where two or three are gathered together in my name, there am I in the midst of them."

These houses with churches in them, and with Christ in those churches, will surely be blessed by the Lord, as was the house of Obededom the Gittite where the ancient ark of the Lord continued three months, for it is said, "the Lord blessed Obededom and all his household." These little churches, very small probably in number, and existing in private families, were not forgotten by Paul; and neither were they forgotten by the Savior. Such houses like the house in Bethany in which dwelt Lazarus and his sisters, are often visited by Jesus, and he sups with them and they with him, according to his promise. These were happy seasons to those pious families. Paul no doubt had witnessed the simplicity of their piety, the fervor of their zeal, and shared in their spiritual comforts.

These family churches of apostolic times remind us of the simplicity of the manners of the patriarchal age. The Patriarchs, or Heads of

families, seem to have exercised the chief power and command over their families, children, and domestics, without acknowledging any superior authority. Such it seems was the government of Abraham, and of Isaac, and of Jacob. On the death of the father, the eldest son, by a natural right of succession, inherited the paternal power and dominion, according to the rights of primogeniture, as those rights were regulated in those days. Also in those ancient times, to the right of dominion, was added the right to officiate in matters of religion; so that the heads of families possessed not only a secular power, but also the power to officiate as priests in the families to which they belonged. While we then have in the families of the Patriarchs little kingdoms, we have in some of the families of the first Christians, little churches. And while the patriarchs officiated as priests in their families, those heads of Christian families in which little churches existed, may have officiated as pastors of those churches.

While we think it probable that those family churches alluded to by the apostle, were regularly organized churches, which the peculiar circumstances of the times gave rise to, we cannot expect that every christian family should be similarly organized into a church. But we do think that they may suggest to every christian family some practical and encouraging thoughts. And in many respects christian families may resemble those family churches. Each christian family is a little congregation of believers, and each house occupied by such a family, may be regarded as a house of God. And many of the exercises engaged

in, by the church, such as reading the Scriptures, teaching or explaining the Scriptures, exhorting, singing and praying, may, and should be engaged in by the christian family. And if our christian families resembled more the family churches as they might be made to resemble them, then could each member of such christian families say,

"I need not go abroad for joys,  
I have a feast at home;  
My sighs are turned into songs,  
The Comforter is come.  
  
Such joys as are unspeakable,  
And full of glory too;  
Such hidden manna, hidden pearls,  
As worldlings do not know."

If that divine christian influence was more powerfully felt in the christian family, which may be felt, and which would be felt, if such families were more like the apostolic family churches, the ordinary meals we eat being eaten in love to one another, and in the fear of God, and with gratitude in our hearts to God, would be somewhat like the love-feasts of the primitive christians—would be suggestive of spiritual, as well as productive of natural good, and thus render the christian family still more like the apostolic family church.

The following description has been given of the faithfulness of primitive Christians in their families: "These early Christians were examples of devout piety in their families. There, at the domestic altar, they fed the sacred flame of devotion, which burned in their bosom with a triumphant, deathless, flame. There they formed and maintained the spirit of a pure, deep and earnest piety. Every master of a family fulfilled, within the walls of his own house, the office of private pastor, keeping

up in it a regular course of reading, prayer, and private instruction to all the members of his household. Thus, every private house was, in the words of Chrysostom, a church to itself." Is not this picture of what Christian families once were and what they still should be, to be greatly admired? We think it is. Let us then labor to make our families more like the Christian families, and the family churches of the times of Primitive Christianity.

J. Q.

For the Gospel Visitor.

### CONSCIENCE.

This subject has pressed on my mind for some time; hence I will write a few thoughts for you on our moral nature.

It will not be necessary for me, at this time, to prove that there is such a faculty of the mind as conscience: For the well known passage of the Bible, not to mention other considerations of the mind's operations of which each one must be sensible if he but reflect, seems to me to be decisive on this point. "For when the Gentiles, which have not the law do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their *conscience* also bearing witness, and their thoughts the mean-while accusing, or else excusing one another." Rom. 2: 14—15.

Conscience (from con and seio to know) Webster defines, internal or self-knowledge, or judgment of right and wrong; or the faculty, power, or principle within us which decides on the lawfulness or unlawfulness of our own actions or affections, and

instantly approves or condemns them. Conscience, he continues, is called, by some writers, *the moral sense*, and is considered as an original faculty of our nature. Others question the propriety of considering conscience as a distinct faculty or principle. From these remarks of Webster, we infer that neither class of philosophers deny, that God created conscience as a part of the immortal mind. The former affirming that it is a distinct "original faculty;" the latter considering "it as a general principle of moral approbation or disapprobation, applied to one's own consciousness and affections: alleging that our notions of right and wrong are not to be deduced from a single principle or faculty, but from various powers of the understanding and will." It is our opinion that it is a *distinct original faculty*. For if it is not original, it must be created in both Jew and Gentile by education or otherwise. As creation of conscience by education, faith or otherwise is the opposite of its originality we will not now stop to examine these but proceed to prove our position, if possible, by a few quotations from standard authors. "Moral nature exists and develops itself FIRST, in moral emotions viz. approval and disapproval: SECOND, in feelings of moral obligation.— — — —

They are *original feelings*: which implies that, in the appropriate circumstances of their existence, they are called forth by the original or constitutional tendencies of the mind — and also that they are elementary or simple — and are not susceptible of definition except in synonymous terms — and are known by con-

sciousness only." Upham Mental Philosophy sec. 389.

Do we perceive this quality of actions by a single faculty or a combination of faculties? I think it must be evident, from what has been already stated, that this notion is, in its nature, simple and ultimate and *distinct from every other notion*. Now, if this is the case, it seems self-evident, that we must have a *distinct and separate faculty*, to make us acquainted with the existence of this *distinct and separate quality*. *This is the case in respect to all other distinct qualities.* Wayland's Moral Science, page 50.

The Natural sensibilities viz., the Emotive and the Desirous, were found to be susceptible of numerous minor divisions. It is not so in the moral department. The class of moral emotions and obligatory feelings of moral obligation, which are based upon them, will be found, exclusive of any subordinate divisions to comprehend the whole subject." Upham sec. 388. We think these arguments just and conclusive in declaring that *conscience is an "original" and "distinct" faculty*.

2. It is a universal faculty, i. e. every rational individual possesses it. Paul seems to admit this in the passage above quoted. Dr. Wayland, in answering the objection brought against the existence and universality of conscience, says, "the objection seems to admit the universality of the existence of conscience. It admits that, everywhere, men make this distinction," viz., of the moral quality of actions. Rousseau in speaking of the ancient heathen says, "vice found in the heart of man, a moral instinct to repel her."

proper objects, as, VICE with all its train of evil thoughts; for the longer we behold the more familiar we become finally. Pope says truly:

"Vice is a monster of so frightful mien,  
As, to be dreaded, needs only to be seen;  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace.

We believe if an individual persists in disobeying his conscience, enlightened by divine truth, that God will say, "he is joined to his idols, let him alone:"—And if he continually puts off attending to his soul's salvation, while conscience says, to-day if you hear his voice harden not your hearts: and now is the accepted time, now is the day of salvation, that "for this cause, God shall send them strong delusion, that they should believe a lie &c. 2 Thess. 2:11. Conscience decides now is the time, but self-will says time enough yet; while God will call that soul hence, and "appoint his portion" "with the unbelievers."

The *lie* probably is supposing time sufficient still remains, when in fact time to repent to that one is no longer.

Further, it is not improbable that man so abuses this faculty as to justify the saying "past feeling" having their conscience seared with a hot iron." But although men may have so abused those God-given powers that they become "past feeling" here, we think they will not be so in eternity. Take for example a hardened sinner who now apparently feels no compunction of conscience, but in his last days is so tormented that he lays violent hands on himself. May God in his abundant grace so help us that we may take warning from such fearful cases, and let us never tamper with

conscience for "coming events" of eternity "cast their shadows before."

L. K.

For the Gospel Visitor.

### REMARKS ON PROPHECY.

*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* As prophecy is so striking a proof of a supernatural communion with God, it is also a striking proof that it was given for wise purposes. It cannot be supposed that God delivered prophecies only to satisfy or employ the curiosity of the inquisitive, or that he gave his spirit to men merely to give forth predictions. There must be some end designed in prophecy that is worthy of our serious consideration. What end could this be but to keep alive in the minds of those to whom it was given, a sense of religion, and a hope of future deliverance from the curse of the fall, through Jesus Christ.—Prophecy was designed to give man the profoundest veneration for that knowledge from which nothing was concealed, not even the future actions of man, and the things which as yet were not. How could a man hope to hide any counsel from such a Being as this? Prophecy has excited men to rely upon God, and to love him.

The people of Israel were strictly forbidden to consult diviners and gods of other nations, or to use any enchantments and wicked acts. God permitted people to apply to him and his prophets; but not so much to undertake to interpret the prophecies, but to watch their fulfillment, and to keep the attention of Christians alive to the

truth. Prophecy points out to a careless world the plain traces of God's watchful providence over us. The fact is placed before us. We see a regular train of prophecies tending to one end, accurately fulfilled and fulfilling amidst all the confusion and opposition of a tumultuous world. And we see that those prophecies are clear both in the prediction and accomplishment. Thus it appears that the chief end of prophecy is to bear constant witness to the truth of Christianity. Prophecy is also designed to protect believers in the word of God from the dangers of corruption, errors and vices of the age in which we live. A due consideration of prophecy will administer comfort to God's people amidst all the surrounding distress, and strengthen their hope and faith in divine revelation, while we are passing through these dark and depressing scenes. If prophecy did not point to a better time, we might despair.

Whoever has examined profane history with any degree of attention, and compared it with the predictions of Scripture, if he is not blinded by prejudice, and hardened by infidelity, he will be convinced of the truth of the Scripture from the exact accomplishment of prophecy. It is vain to say the prophecies were fulfilled before they were spoken. Prophecies which were spoken eighteen hundred years ago are now fulfilling at this present time. We see the descendants of Ishmael multiplied greatly and become a great nation in Arabia, yet living like wild men and moving from place to place in the wilderness, their hand against every man, and every man's hand against

them, and still dwelling an independent and free people in the presence of all their brethren, and in the presence of all their enemies, a wonderful proof of the truth of prophecy. Nineveh's destruction was foretold, and it has been so completely destroyed that its place is not known. Babylon is made a desolation for ever, "a possession for the bittern, and pools of water," according to prophecy. Tyre was made "like a top of a rock" and "a place for the spreading of nets," as was foretold.

How signally has God fulfilled the prophecies! I am sorry to see brethren sometimes undertake to interpret prophecies, when we know nothing about them until they are fulfilled. It is calculated to make infidels for they always miss the mark as did hundreds of others. It is not for us to interpret, but to watch the signs of the times, and if we do that, it will give us labor enough.

H. K.

*Mt. Pleasant, Md.*

For the Gospel Visitor.

#### OUR DUTY TO THE POOR.

*"But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3: 17.*

From these words of the Apostle, we can see plainly that we do not love God as long as we are not willing to give something to the poor. For he asketh the question, how it can be that the love of God dwelleth in us, if we have of this world's goods, and see our brother have need, and shut our bowels of compassion from him. And if we

examine the word of God, we find that in all ages of the world, it was the will of God that his people should administer to the wants of the poor.

To the children of Israel it was said, "six years thou shalt sow thy land, and shalt gather the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt do with thy vineyard and with thy oliveyard." Exodus 23: 10, 11. If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." Deut. 15: 7, 8. "For the poor shall never cease out of the land: therefore I command thee saying thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." verse 11. There are also great promises given to those who give freely to the poor. "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse," Prov. 28: 27, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again," 19: 17, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," Matt. 10: 42, "For God is not unrighteous to forget

your works and labors of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister," Heb. 6: 10. Now let us see what examples the Apostolie churches have left us on this subjeet. "And sold their possessions and goods, and parted them to all men, as every man had need," Acts 2: 45, "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were negleeted in the daily ministrations," Acts 6: 1. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed, 1 Tim. 5: 16. "For it hath pleased them of Maeedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem," Rom. 15: 26. "Moreover, brethren, we do you to wit of the graee of God bestowed on the churches of Maeedonia; how that in a great trial of affliction the abundanee of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." 2 Cor. 8:1—4. Many more quotations might be added, but for want of spaee I will not add any more. I presume none will undertake to say that God doth not require it of us (who have the means to do it) to minister to the wants of the poor, especially our poor brethren and sisters.

And how willing ought we to be to do the same, when we have such glorious rewards promised, and such a bright example of the first christians, which we all ought to try to imitate. For it is evident, that they supported their poor brethren and sisters who were unable to support themselves. And it appears that poor widows (who were widows indeed as the Apostle saith) were specially provided for.

Now my dear brethren and sisters, let us examine ourselves closely, and see if we are also willing to give something for the relief of our poor brethren and sisters. Is it not often the case, that if something is to be done for the poor, that many who have from five to ten thousand dollars worth of this world's goods in their possessions, can hardly be persuaded to give one dollar for the relief of a poor brother or sister? And some who have perhaps a little less, say they are too poor to give anything at all, and at the same time, they are perhaps expending five, ten, or even more dollars per annum unnecessarily to buy costly clothes, or other unnecessary things to decorate their bodies, or their children's and thereby render them an abomination in the sight of their Creator.

Dear brethren, let us ponder these things well into our hearts. And if called upon to do something for the poor, let us not make so many excuses, but give freely for the Lord loveth a free giver, and he will bless us abundantly. And always bear in mind the words of our text, and the words of our Savior, "What does it profit a man if he gain the whole world and lose his own soul?" What will it help us if the hour of

death comes, if we have amassed great riches, & have not laid up treasures in heaven? Therefore let our chief object be to prepare for death and eternity, and if it pleases Almighty God to grant us a portion of this world's goods, may we always remember that God gave it, and that it is our duty to use it according to the directions given unto us in his holy word.

V. B.

Berlin, Pa.

For the Gospel Visitor.

#### The Bible is a correct Rule of Faith and Practice.

Multitudes at the present day, question the sufficiency of the inspired volume to produce uniformity of religious belief; and to evade the obligation of unqualified submission to its decisions, charge upon it, all that contrariety of opinion, which results from the ignorance or dishonesty of its fallible interpreters. Such views, however, of this holy book, seem to involve a direct impeachment of some one or more of the divine perfections. To ascribe to its contents the same contrariety which pertains to the opinions of men, is to ascribe to it, either unavoidable or intentional falsehood; to ascribe to it an obscurity which necessarily renders its import unintelligible, is to charge upon it an imperfection that must defeat the very end for which it was given; and in either case, the revelation of God is totally unworthy of its all-perfect Author. But the sinfulness of the human heart, and the consequent blindness and perverseness of the human understanding, furnish a sufficient hypothesis for all the diversity of opinion on matters of

faith. The sacred volume need not, cannot be impeached. God has left nothing for human wisdom to retrench, or add, to give perfection to the revelation which he has made. In a word, it is consistent and complete in all its parts, and seen to be so when rightly understood. If God has spoken in a manner, worthy of himself, and he certainly has, his word must be exactly and in the best possible manner adapted to the character of man as an accountable being, and to advance his fitness for his eternal destination. The God of infinite wisdom and boundless mercy, would not mock our wretchedness as fallen beings, by giving us a revelation which we do not need. He would not so condemn the end, for which he made us, as to suffer that end to fail through the imperfection of the means which he only can furnish. The Bible then is our only perfect guide. It is the sun of the moral world, the great fountain of light, and heat, and splendor, which divine mercy has opened to cheer and bless this region and valley of the shadow of death. Here we witness the Supreme Legislator promulgating his laws, the Redeemer pointing out the way to glory, the Judge of quick and dead, speaking from his final throne. Then let us confide in his decision and not appeal from Omnipotence to our own little intellects. "Let God be true and every man a liar."—But if to believe the Bible to be true, without believing a single truth it contains; be the extent of our obligation, this book of God is to man, a blank. The rich legacy of heaven professedly bestowed to illumine and save the nations, sheds no light, reveals no mercy from its darkened page. But

this is not the case. This revelation reveals to us the grand scheme of man's redemption by Jesus Christ; and we are bound to believe certain truths to secure that salvation. The enemies of Christianity, after a long and vain conflict, have learned that it is not a wise expedient to attempt the extirpation of the religion of Jesus by denying the truth and authenticity of his gospel. These are now almost universally suffered to pass unquestioned. But with many this is all. Any specification of points of belief, further than that the scriptures are true, is deemed not only unnecessary, but even more criminal than avowed infidelity. Well—if we are required only to believe that the scriptures are true, then neither obligation nor interest demand the inquiry what truths God has revealed, or, indeed, whether he has revealed truth or falsehood; for truth and falsehood are alike unimportant to man, so long as they are alike unintelligible. But we contend that it is important for us to believe that man is in a state of apostasy from God. Again; we must believe that an atoning sacrifice has been provided for our acceptance with our Maker; and that a transformation of moral character is necessary to fit us for heavenly happiness, for we must likewise believe that there is a future world of life and glory. And God's revelation to man is to teach him what he must do, and what he must not do to be an inhabitant of that future world of blessedness. O! may we all seek to know the truth, and pray for hearts to practice what we know.

For the Gospel Visitor.

**Remarks on Acts 9: 11.**

Altoona, July 5, 1861.

Dear Brethren:

I drop you a few lines. If you will please give them room in the Visitor. The few remarks which I make, will be made from Acts 9: 11.

"And the Lord said unto him, Arise and go into the street which is called straight, and inquire in the house of Judas for one called Saul of Tarsus: For behold, he prayeth." God has many methods of quenching persecution. He will not suffer his Church to be injured by its enemies, or overwhelmed by its foes; and he is not short of means for turning aside the way of the wicked, or of turning it upside down. In two ways he usually accomplishes his end; sometimes by the confusion of the persecutor, and at others in a more blessed manner, by his conversion. Sometimes he confuses and confounds his enemies; he makes the diviner mad; he lets the man who comes against him be utterly destroyed;—suffers him to drive on to his own destruction, and then at last turns round in triumphant derision upon the man who hoped to have laid low or mocked the church of Christ or of God. But at other times, as in this case, he converts the persecutor, and thus he transforms the foe into the Gospel soldier. Out of darkness he bringeth forth light. Out of the eater, he getteth honey; yea out of stony hearts, he raiseth up children unto Abraham.

Such was the case with Saul. A more furious bigot it is impossible to conceive. He had been bespattered with the blood of Stephen.

When they stoned him to death, so officious was he in his cruelty, that the men left their clothes in the charge of a young man named Saul. Living at Jerusalem, in the college of Gamaliel, he constantly came in contact with the disciples of the man of Nazareth. He laughed at them, he reviled them as they passed along the street; he procured enactments against them, and put them to death; and now as a crowning point, this wolf man (wehr wolf,) having tasted blood, becomes exceeding mad, determines to go to Damascus, that he may glut himself with the gore of men and women; that he may bind the christians, and bring them to Jerusalem, there to suffer what he may consider to be a just punishment for their heresy, and departure from their ancient religion. But, oh how marvelous was the power of God! Jesus stays this man in his mad career. Just as with his lance in rest, he was dashing against Christ, he met him, unhorsed him, threw him on the ground, and questioned him; "Saul, Saul, why persecutest thou me." He then graciously removed his rebellious heart,—gave him a new heart and a right spirit,—turned his aim and object,—led him to Damascus—laid him prostrate for three days and nights,—spoke to him and made mystic sounds go murmuring through his ears—set his whole soul on fire; and when at last he started up from that three days trance, and began to pray. Then it was that Jesus from heaven descended, came in a vision to Ananias, and said, "Arise and go into the street which is called straight and inquire in the house of Judas for one called Saul of Tarsus for be-

hold he prayeth." It was the announcement of an effect which was noticed in heaven. Poor Saul had been led to cry for mercy, and the moment he began to pray, God began to hear. Do you not notice in reading the account, what attention God paid to Saul? He knew the street where he lived; "Go to the street that is called straight." He knew the house where he resided; "Inquire for Saul of Tarsus." And he knew that he had prayed; "Behold, he prayeth." Oh, it is a glorious fact, that prayers are noticed in heaven. The poor broken hearted sinner climbing up to his chamber, bends his knees, but can only utter his wailing in the language of sighs and tears. Lo! that groan has made all the harps of heaven thrill with music. That tear has been caught by God to be perpetually preserved! The suppliant whose fears prevent his words, will be well understood by the Most High. He may shed only one hasty tear, that tear may be a prayer, for prayer is the falling of a tear. Tears are the diamonds of sighs—are a part of the music of Jehovah's throne. For

"Prayer is the simplest form of speech,  
That infant lips can try;  
Prayer is the sublimest strains,  
That reach the majesty on high."

Dear Brethren, I shall have to draw my few lines to a close for the present. But let me say to those who stand aloof from God, that when God calls you, give ear to his call, as did Saul of Tarsus, who, when he was convinced that he was wrong, he was willing to turn, without asking any question more than "who art thou, Lord?" The Lord answered him, and told

him what to do. If we are all willing, accept the words of our blessed Savior Jesus Christ, he will not turn us away. May the Lord help us all to accept his words as he has delivered them unto us by his apostles. Yours in the Lord.

J. D. V.

For the Gospel Visitor.

### LOVE.

Who is it that does not want to be loved? Ask the European, and he will tell you, it is not I: ask the Mongolian, and he will tell you, it is not I; ask the Esquimanx, and he will tell you, it is not I; and ask the American, and he will tell you it is not I. Where must we go then to find the person who does not want to be loved! Ah! you may search Heaven, Earth, and all the Planets, and you cannot find one, even one, who does not want to be loved.

All rational beings want to be loved. And love is not confined to rational beings alone. It reaches, to some extent, to all animals, and fowls of the air.

It not only constrains the rational mother to try to make her young comfortable, but it constrains the irrational mother, that roams in the forests, to feed and take care of her young.

There is love in the sun, moon, stars, and in the unsading and imperishable sky spread out so magnificently above us. There is love in the forests, and in the seas. There is love in the little brooks, that trace their way to the great deep. There is love in the vegetable kingdom; there is love in pneumatics; there is love in optics; there is love in hydrostatics; there

is love in acoustics. But all other love sinks into insignificance, when compared with the love of God.

"Beloved let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God." "He that loveth not knoweth not God; for God is love." "Beloved if God so loved us we ought also to love one another." "If we love one another God dwelleth with us, and His love is perfected among us."

W. R. D.

Covington, Ohio.

### TO-DAY.

*"To-day if ye will hear his voice harden not your hearts."* Daily and hourly doth our Maker's voice speak to us. He called through the wants of our nature that cannot be satisfied, from earth's abundance, and through the varied experience of life. The wild complainings of the wintry wind, the hoarse murmuring of the crested waves, the clashing of the naked tree branches, are all eloquent of the invisible! And when the soft snow-flakes drop upon the frozen ground they too breathe of the hand that scatters them in their season to warm and invigorate exhausted nature.

The voice that we refuse to hear spake through the shadowless days of infancy, plead with and strove to win us when youth sat lightly on our foreheads, and bade us listen to the rushing tide of Time!

It left us not when mature age brought its responsibilities, nor does it cease to expostulate, encourage, and comfort till death sets its seal upon the throbbing, rejoicing, sorrowing heart. To-day in prosperity, in health, in joy, if ye will hear his

voice, ! for to-morrow , He may speak in other tones and if they are strange as well as sad, we shall hear them less willingly than now. It calls to the prompt enjoyment of each passing hour, to the purification of motive, to self consecration, to a more confiding faith in the promises whose fulfillment lies beyond the bound of Time.—Never unto two beings has life brought the same experience. The same event carries to different hearts lessons diametrically opposite. So marked is human individuality. One meets the gathered storm as a Christian hero, breasting its fury with a determination, that bears down all obstacles, bending it may be only to rise renewed, when the trial is past. Another finds himself wrecked in heart and hope, prostrated without the resolution to retrieve his losses, and sinks broken-hearted to a nameless grave. "To-day," so God hath spoken to us all the days of our lives. And what response has been made? Have we at his bidding torn away the secret sin that stained the soul's purity? Have we renounced the vice and faults that drew, as it were, a veil between us and infinite purity? Have we laid down in loving submission at our Father's bidding, the most precious of our possessions and prayed when most bereft and wounded—thy will be done? And through the silence of the darkest hours have we besought—"Lord speak! for thy servant heareth?" And when the message came shrouded in sad foreboding, did we trust and obey? We cannot hear God's voice unless we hush our hearts to listen. The soft breath of spring sweeps by us and it is there!—Summer makes it

audible in every cool valley, and throughout the glorious sunlit bounds, autumn bears it in her golden sheaves, and her faded leaves echo it along forsaken paths. Winter, with its gorgeous clouds and deep blue skies, with its pure mantle resting upon hill and plain, with its home joys and quiet hours for blissful memories, is freighted with it, and shall we not heed and answer it?

To-day let us hear the loving Father's entreaty that we renounce all that tends to draw us away from His holy approbation. The false or hasty word, the mean or cruel deed, let us abhor, and in their stead let noble and unselfish acts proclaim our allegiance to the right. But a little while, and the world shall know us no more.

Admonished as we are frequently of the uncertainty of life, it is not safe to close our ears against the voice of to-day. The friend to whom God spake in the morning dropped ere the noon-tide into the embrace of the grave, and with our slender hold upon life, how dare we turn away unheeding from the accents of his love?

As we hasten onward to the goal of life, let us carry with us a sense of God's presence and our own accountabilities. Life has its deep meaning, and we must fathom it that it may prove the blessing intended. To-day if ye will hear his voice, the same through a past Eternity, the same that will welcome us home, if having conquered on earth, we shall be found worthy to wear the victor's crown in heaven.

### THE SLUGGARD'S GARDEN.

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man." Prov. 24: 30—34.

This section of the Book of Proverbs is wound up by a touching picture of sloth and its consequences. The description is true to nature, because it is taken from fact. The words need no paraphrase; the meaning all shines through. This observer has taken a photograph of the sluggard's garden, without asking the sluggard's leave. Copies may be multiplied to an indefinite extent, showing the condition of his home, and shop, and factory. From the same original you might even sketch with considerable accuracy the desolation that broods over his soul.

In this case, however, as in many others, good came out of evil. This idle man, without knowing it, gave the passenger a lecture on the virtue of diligence: "Then I saw and considered it well; I looked upon it, and received instruction." If the learner's own heart is in a right condition, he may obtain a profitable lesson from every sight that meets his eye, and every sound that falls upon his ear. A teachable scholar will make progress under a very indifferent master, and in a

very unlikely school. If a man has a clear conscience and a well-balanced mind, he is in great measure independent of surrounding circumstances. When a man's ways please the Lord, he will make even his enemies to be at peace with him. All things will be constrained to work together for good. If the righteous are in sight, he will follow their footsteps: if the evil cross his path, he will turn another way.

The learner and the lesson stand before us here in a picture which looks like life. A passenger is suddenly arrested by some object on the way-side. He stops short, seeks an elevated stand point, and gazes earnestly through a gap in a broken wall. It is a field with a vineyard on its sunniest slope, the patrimonial farm of a Hebrew householder who lives in the cottage hard by. They were not the ripening clusters of a well dressed vineyard, or the waving grain fields of a thrifty husbandman, that drew the curious eye of the traveller in that direction. Thorns and nettles covered all the ground within, and the wall that once surrounded it was crumbling. There was no fence around the vineyard to defend the fruit, and no fruit within the vineyard to be defended. The owner did nothing for the farm, and the farm did nothing for the owner. But even this neglected spot did something for the passing wayfarer who had an observant eye and a thoughtful mind. Even the sluggard's garden brought forth fruit—but not for the sluggard's benefit. The diligent man reaped and carried off the only harvest that it bore—a warning. The owner received nothing from it; and the onlooker "received instruction."

Here is a principle which might be extended. The lesson read by one may be learned by a thousand. People complain that they have few opportunities and means of instruction. Here is one school open to all. Here is a schoolmaster who charges no fee. If we are ourselves diligent, we may gather riches even in a sluggard's garden. He who knows how to turn the folly of his neighbors into wisdom for himself cannot excuse defective attainments by alleging a scarcity of the raw material. If we were skillful in this kind of mining, we would find many rich veins in our own neighborhood. There are many sluggards' gardens on either side of our path: if we consider them well, we shall receive instruction from each. If we obtain a little from each, a rich store of wisdom will soon accumulate in our hands.

Here is a sluggard's garden; the object is worthy of a second look, and will repay it. You observe the house into which the haggard, half-naked laborer entered; follow him, and you will find a lesson written on the inside of his unhappy home. The house is empty and unclean; the wife is toiling hard in the heart of the confusion, and scarcely looks up as her husband comes in. There is not a seat on which he can rest his wearied limbs; and as no preparation has been made, an hour must pass ere food of any kind can be prepared to satisfy his hunger. He growls in anger, or groans in despair, according as he has been more or less inured to this species of misery. If you examine him, he will tell you that he came early home so often and

found the house unready for him, own way in the world. Weary of that the motive was at last worn listening to their counsels, he deserts away. If you examine her, she them. While they were strong and will tell you that she prepared so often for his early return in the evening, and so often waited in vain, that the motive was at last destroyed, and she ceased to struggle. To determine precisely the origin of the evil, as between the two, seems a problem as difficult as to ascertain the sources of the Nile: but the result is abundantly plain. Their house is desolate,—their hearts are callous. The garden has been neglected, and now it is utterly waste. This garden produces no sweet fruit to its owner; but you may bear away a harvest from the stinging nettles that grow rank on its graveyard corruption. Let a young man watch and pray that he enter not into temptation in his choice at first. Let a young woman, when a proposal is made to her, seek the consent of "our Father in heaven" ere she gives her own. Let the two, when united, bear one another's burdens, and so fulfill the law of Christ. Let a husband cherish and manifest a tender affection, strive to make his wife's burden light, and be pleased with her efforts to please. Let the wife have a clean house, and a comfortable meal, and a blithe look, all ready for her husband when he returns from his toil. The inside of a loveless dwelling, the pen that shelters an ill-matched pair, teems with lessons for the inexperienced passenger. Look on it, and receive instruction.

A youth, after having lain a heavy burden on his parents throughout the period of childhood, rebels and defies them as soon as he has acquired strength sufficient to win his

he was weak, they stinted themselves to supply all his wants: when he became strong, and they in turn were feeble, he selfishly left them to sink or swim, and devoted all his means to the gratification of his own tastes. His parents have at last been brought with sorrow to the grave, and his pleasures have begun to pall. Now the prodigal would fain arise and go to his father; but he has no father and no home. His bursting heart would get relief if he could weep on the neck of those whom he has injured, and confess his sins; but this may not be—it is too late. He is wretched, and his wretchedness stares out of his eyes upon every observer. Consider him well, young man; there is a lesson in him. He gives instruction, as Lot's wife gave it, free to all who pass. The sluggard has wasted his own garden, and starves; but the hand of the diligent may gather riches within its broken walls, and from its barren surface.

A young woman, with a fair countenance and a light heart, has listened to flattering lips, and, confident in her own steadfastness, has ventured to walk on slippery places. She has sunk in deep mire. Hope has perished now, and therefore effort has ceased. These rags cover a shrivelled frame, and that shrivelled frame conceals a broken heart. Look upon that vineyard. Consider well the rent wall that lays it open to prowling wild beasts; and the rank growth of nettles, the chosen cover of noisome nightbirds. Look, young woman, on that once blooming garden, now a fetid

## POETRY.

swamp,—look on it, and receive  
instruction.

All things are new in the world without to those who are renewed in the heart within. If the eye is single, the whole body will be full of light. When the learner is a child of God, even the works of the devil will supply him with a lesson. When the record is complete of all the "schools and schoolmasters" that have in various departments contributed to educate "the whole family of God," it will be a wonderful miscellany. Its running title will be, "All things are yours, and ye are Christ's."

*Selected.*

## Poetry

### THE CHOICE OF LIFE.

I love the dear and calm retreat,  
Far from the world's debate and rage,  
Where peace might bless my moments fleet,  
And shed its soothing influence sweet  
On the dark hours of pain and age.  
  
There I could wait my final rest,  
And hear the ills of life alone;  
The strife of tongues should not molest  
The tranquil silence of a breast,  
Whose sorrows but to heaven were known.  
  
Yet in that dear and calm retreat  
I would not ask to spend my days;  
The coldest storms of life I'd meet,  
Its heaviest eares and labors greet,  
And cheerful walk its roughest ways.

If I may wipe affliction's tear,  
Those storms will not be braved in vain;  
Or point one pilgrim, mourning here,  
To that bright world whose radiant sphere  
Knows no dark night of sin and pain.  
  
For though thy sad experience told,  
The flattering world's deceitful ways,  
And though in like contempt I'd hold  
Its faithless smile, its pity cold,  
Its bitter scorn, and empty praise—

With patient hope and will subdued,  
Still in the strife would I remain;  
Each trial unrepining viewed  
I'd look to heaven for strength renewed,  
The conflict longer to sustain.

C. A. H.

### Death and the Resurrection.

SURE the last end  
Of the good man is peace! How calm his exit!  
Night-dews fall not more gently to the ground,  
Nor weary worn-out winds expire so soft.  
Behold him in the evening tide of life,  
A life well spent, whose early care it was  
His riper years should not afraid his green;  
By unperceived degrees he wears away;  
Yet, like the sun, seems larger at his setting! (High in his faith and hope,) look how he reaches  
After the prize in view! and, like a bird  
That's hampered, struggles hard to get away;  
Whilst the glad gates of sight are wide expanded  
To let new glories in, the first fair fruits  
Of the fast-coming harvest. Then, O then!  
Each earth-horn joy grows vile or disappears,  
Shrunk to a thing of nought. Oh! how he longs  
To have his passport signed, and be dismiss'd!  
'Tis done, and now he's happy! The glad soul  
Has not a wish uncrowned. Ev'n the lag flesh  
Rests too in hope of meeting once again  
Its better half, never to sunder more.  
Nor shall it hope in vain:—Tho' time draws on,  
When not a single spot of burial earth,  
Whether on land, or in the spacious sea,  
But must give back its long-committed dust,  
Inviolat; and faithfully shall these  
Make up the full account; not the least atom  
Embezzled, or mislaid, of the whole tale.  
Each soul shall have a body ready furnished;  
And each shall have his own. Hence, ye profane!  
Ask not, how this can be? Sure the same pow'r  
That rear'd the piece at first, and took it down,  
Can reassemble the loose, scatter'd parts,  
And put them as they were. Almighty God  
Has done much more; nor is his arm impair'd  
Thro' length of days; and what He can, He will;  
His faithfulness stands bound to see it done.  
  
When the dread trumpet sounds, the slum-  
bring dust  
(Not inattentive to the call) shall wake;  
And every joint possess its proper place,  
With a new elegance of form unknown  
To its first state. Nor shall the conscious soul  
Mistake its partner; but, amidst the crowd,  
Singling its other half, into its arms  
Shall rush, with all the impatience of a man  
That's new come home, and, having long been  
absent,  
With haster runs over every different room,  
In pain to see the whole! Thrice happy meeting!  
Nor time, nor death, shall ever part them more:  
'Tis but a night, a long and moonless night;  
We make the grave our bed, and then are gone:  
Thus, at the shut of even, the weary herd  
Leaves the wide air, and in some lonely brake  
Cow's down, and dozes till the dawn of day:  
Then clasps his well-fledged wings, and bears away.

—“*The Grave.*” Robert Blair.

## SIGNS OF THE TIMES.

When from scattered lands afar  
 Speeds the voice of rumor'd war,  
 Nations in tumultuous pride  
 Heav'd like ocean's roaring tide;  
 When the solar splendors fail,  
 And the crescent waxeth pale,  
 And the powers that star-like reign,  
 Sink dishonored to the plain;  
 World! do thou the signal dread;  
*We exalt the drooping head,*  
*We uplift th' expectant eye,—*  
 Our redemption draweth nigh.  
 When the figtree shoots appear,  
 Men behold their summer near;  
 When the hearts of rebels fail,  
 We the coming Conqueror hail.  
 Bridegroom of the weeping spouse,  
 Listen to her longing vows,  
 Listen to her widow'd moan,  
 Listen to creation's groan!  
 Bid, O bid thy trumpet sound;  
 Gather thine elect around;  
 Gird with saints thy flaming ear;  
 Summon them from climes afar;  
 Call them from life's cheerless gloom,  
 Call them from the marble tomb,  
 From the grass-grown village grave,  
 From the deep dissolving wave,  
 From the whirlwind and the flame,  
 Mighty Head! thy members claim.  
 Where are they whose proud disdain  
 Scorn'd to brook Messiah's reign?  
 Lo, in waves of sulph'rous fire  
 Now they taste his tardy ire,  
 Fetter'd till th' appointed day,  
 When the world shall pass away,  
 Quell'd are all thy foes, O Lord;  
 Sheathe again the dreadful sword.  
 Where the cross of anguish stood,  
 Where thy life distill'd in blood,  
 Where they mock'd thy dying groan,  
 King of nations! plant thy throne;  
 Send thy law from Zion forth,  
 Speeding o'er the willing earth—  
 Earth whose sabbath glories rise,  
 Crown'd with more than Paradise.  
 Saered be th' impending veil!  
 Mortal sense and thought must fail  
 Yet the awful hour is nigh,  
 We shall see thee eye to eye.  
 Be our souls in peace possess'd,  
 While we seek thy promis'd rest,  
 And from every heart and home  
 Breathe the prayer, O Jesus come!  
 Haste to set the captive free;  
 All creation groans for Thee.

MATT. xxiv. 6—8.  
 LUKE xxi. 25.  
 HAG. ii. 7.  
 HEB. xii. 26—29.  
 MATT. xxiv. 29.  
 REV. xvi. 12.  
 MATT. xxiv. 29.  
 JOEL ii. 10, 31.  
 LUKE xxi. 26, 36,  
 LUKE xxi. 27, 28.  
 EPH. i. 14.  
 ROM. viii. 19, 23.  
 MATT. xxiv. 22, 23.  
 LUKE xxi. 29, 31.  
 ISAIAH lix. 18, 19.  
 REV. xix. 11, 16.  
 REV. xix. 7, 9.  
 REV. vi. 10.  
 LUKE xviii. 3, 7, 8.  
 ROM. viii. 22, 23.  
 1 THESS. iv. 16.  
 MATT. xxiv. 31.  
 JUDE 14.  
 ISAIAH xxiv. 13—15.  
 MATT. xxiv. 40, 41.  
 REV. xx. 4—6.  
 LUKE xiv. 14.  
 PSALM xl ix. 14, 15.  
 1 THESS. iv. 17.  
 COL. i. 15.  
 LUKE xix. 12, 27.  
 MATT. xiii. 41, 42.  
 LUKE xvii. 27, 30.  
 REV. xix. 20, 21.  
 REV. xviii. 3, 5, 9.  
 2 PETER ii. 9.  
 REV. xix. 15, 21.  
 PSALM cx. 5, 7.  
 ISAIAH liii. 3, 5, 12.  
 MARK xv. 27.  
 MARK xv. 29.  
 ISAIAH xxiv. 23.  
 ZEC. viii. 3.  
 DAN. ii. 35, 44.  
 ISAIAH xl. 1, 9.  
 PSALM lxvii. 6.  
 1 COR. xiii. 12.  
 1 JOHN iii. 2.  
 LUKE xxi. 31.  
 REV. i. 7.  
 2 THESS. iii. 5.  
 HEB. iv. 9.  
 2 Tim. iv. 8.  
 REV. xxii. 20.  
 ISAIAH xl ix. 9.  
 ROM. viii. 19.

# The Family Circle.

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## RESPONSIBILITIES OF LIFE.

Responsibility implies a moral necessity for action growing out of the relation of the creature to the Creator. The word is nearly synonymous with accountability, which means a state of liability to be called upon to render an account of the improvement of certain privileges.

Although the duties involved are often regarded by feeble Christians in the same light as a sickly child contemplates the effort of walking, yet they may be to every one a *capital*, which, if properly invested, never fails to bring good interest.

The subject is suggestive of serious, *solemn* reflection; inasmuch as responsibility extends throughout that portion of life on earth, during which man possesses independence of will, even to the time when he will be called by God to "answer for the deeds done in the body;" as also, it is confined to no particular sphere of action, for, since no word nor act is without an influence, responsibility necessarily attends man during every hour of his existence; and, however thoughtful or heedless of his duties, he knows not the day nor the hour when he may receive the summons to settle his last account: and the reckoning must be made in the presence of the Omnipotent, Omniscient Creator, who knows the hearts of all men better than they can know themselves, and from whom it were vain to seek to hide a single fault. He is full of mercy and loving-kindness, regarding with compassion even His erring children; but He is also a just

Judge, looking upon the smallest sin with displeasure.

There is, however, a season and a state in which a being is thought to be *irresponsible*. The first is during infancy, when the child, unconscious of its own volition, is unable to choose between right and wrong. The last is that condition of a person whose mental faculties are imperfect; have become impaired; or, whose mind from birth has been shrouded in the darkness of idiocy. Such, only, are exempt from a common demand upon the moral nature.

It was said by an authoress, experienced in the culture of youthful minds, if a child be judiciously governed through the first seven years of its life, it will never afterwards be vicious or unteachable. If this be true, responsibility rests wholly with the parents, until at this age, the child is able, in a measure, to think and act for himself. Then its duties commence; and they increase in number, becoming more and more varied as he advances in age and wisdom. In his earlier years the youth has obligations towards parents, brothers, sisters and friends; afterwards, to his home and his neighbors; and in maturer years, to *all these* and to the *world* at large, until, in their multiplicity, they become as innumerable as are the sources of his enjoyment.

Since the success or failure of the life of an individual depends so much upon the earliest impressions of childhood, — these, upon the parent's influence,— and the mother has *most* to do with infancy and the early training of children—it may be well to enquire into the nature of some of her responsibilities of life; at least, to notice a few of those gen-

erally acknowledged as such, and from which human nature is sometimes prone to shrink.

The Christian mother looks upon her offspring with eyes beaming with love, and with a heart filled with grateful praise to her heavenly Father for the blessing he has bestowed. She resolves to consecrate it to the giver of her joy, and studies daily how she may "train it up in the nurture and admonition of the Lord." She feels not only responsible for its life, protecting it from harm; and for its health, guarding it from exposure, but she acknowledges a higher duty,—that of keeping its heart free from contaminating influences. Thus, she watches it, and prays for it, through months and years: often feeling ready to exclaim, as some difficulty presents itself, "Oh! what an obligation devolves upon me!" "Would that I were better fitted for my duties!" Not unfrequently she shrinks from responsibilities, which, if rightly met, are the source of true happiness, and without which she would be but little better than the Hindoo mother, who sacrifices to a miserable idol, her best beloved.

The acknowledged duties of a Christian mother are, to teach her children obedience, affection, integrity, and the fear of God. These are the essential elements of character, to establish which, she labors with the best of her ability. But life is not always an unruffled sea, neither is the heart ever free from sin. What sometimes surprises the mother, in her unguarded moments, soon appears in the youthful copy, and then comes the trial; not only to her peace but to his welfare. It requires no very great skill to govern a na-

tion, in time of *peace*, but wise heads think deeply and act *cautiously* in time of *war*. So a mother may govern serenely in the family circle so long as no adversary appears; but then, Christian mother, is the time of your trial, then you need both wisdom and grace. And, as in time of peace, we should prepare for war, you cannot hope to fulfill your trusts faithfully, effectively, unless your former life has been characterized by that patience and love taught by the Divine Master.

"Example goes farther than precept," is a trite saying, which all mothers would do well to imagine written upon their looking glasses. A Christian will not often forget a truth so important, but there is another, which some very sensible women sometimes fail to consider, viz., words are as often copied as actions; and they often become a more fruitful source of error.

It is not all of a mother's duty to teach good precepts, and to set a good example. She should assiduously study to avoid giving utterance to thoughtless remarks of praise or censure, either concerning the child or another person, for this habit is often the cause of fostering in the heart of the little listener an indulgence of unworthy traits leading to gross evils.

It is desirable that those who have the training of young hearts should reflect much upon their responsibilities, but ever associated with them should be a thought of the goodness of God in providing these means of heavenly discipline—of spiritual advancement. Such cares need not be "a pillar of cloud, rising between us and Him," but rather "a pillar of fire, to reflect

upon us constantly the light of His countenance, and to guide us over the sand's of life's desert."

There are no surer means of help to a mother's success than prayer, and it is peculiarly gratifying to think of the many mothers assembled on this day, in the various towns of different states, for mutual aid and encouragement. The circumstances in which we are placed, as a nation, bespeak a demand upon the rising generation, for which we should most zealously labor, lending all our influence for the cultivation of virtue and integrity. If we are united in our work, our voices may commingle in prayer, with an assurance that God, who is ever pleased with the earnest petitions of his people, will vouchsafe guidance to us individually, and bless the associations to-day assembled.

A native convert, in India, compared prayer to the electric telegraph, saying, while speaking of the latter, "It is almost as wonderful as that when we pray, our prayers go right straight up to heaven." And in addition, his pastor said, "It is a privilege to have a telegraph, to communicate in an instant with our friends, but a more blessed privilege far to have the electric telegraph of prayer, which goes right up to the throne of the Eternal."

"Prayer moves the Hand that moves the world."

*Mother's Magazine.*

## Youth's Department.

### LYING AND ITS EFFECTS.

"Lying lips are abomination to the Lord," Prov. 12: 22; and he who wilfully deceives his neighbor, either by his tongue or by his

actions, is a being to be much dreaded. We have read of Gehazi, the prophet's servant, who was struck with a leprosy for telling a lie; and of Ananias and Sapphira, who were struck dead for the same sin. These are awful facts; but since the Holy Bible was written, other awful facts have been known.

There was a man, who went one day to a magistrate to complain of a young gentleman, who, he said, had knocked him down, and searched his pockets; but, not finding any money, had allowed him to escape. The magistrate thought this a strange story: he sent for the young gentleman, and had him and his accuser face to face. The gentleman was astonished at being thus accused; while the other persisted in declaring his story to be quite true. The magistrate, however, was able to decide in favor of the gentleman, and the man went away. Meeting soon after with one of his neighbors, he declared he had told the magistrate nothing but what was true. He called God to witness, in the most solemn manner; and wished, if all were not as he said, that his jaws might be locked, and that his flesh might rot off his bones. Dreadful to relate, God took him at his word: his jaws were instantly locked, so that he could not open his mouth; and, after living in great pain for a fortnight, he died a miserable death, his flesh literally rotting off his bones.

Archbishop Leighton was once travelling in Scotland, between the towns of Glasgow and Dumblane, when he was overtaken by a severe thunderstorm. He was seen at a distance by two men, who were afraid to rob him, but wished, if

possible, to get some of his money. They knew the archbishop was kind and good, and they invented a fearful lie, to deceive him. One of the men laid himself down by the wayside, as if dead; and the other went up to the archbishop, and told him his companion had been struck dead by the lightning; would he give him some money to bury him? The archbishop felt truly sorry for the man, gave him money, and went on. When the man returned to his companion, to laugh and joke at the success of his story, he found him really lifeless! He had dared to act a lie, and while so doing, God called him to account for his great wickedness.

Should any of my readers ever visit Devizes, a town in England, they will see a handsome market cross. It was built a few years ago, at the expense of a gentleman, who wished that every one who entered that town should learn the dreadful consequences of a lie. There is an inscription on one side of the building to tell the fatal story. A woman, whose name was Ruth Pierce, agreed to buy a sack of wheat in the market with three other women, each to pay her share. When the money was collected, a sum was wanted to make up the amount. Ruth declared she had paid her share, and said she wished she might drop down dead, if she had not. She repeated this awful wish the second time, when, to the great horror of the people around, she fell down and died, with the money in her hand.

Now these things teach us a very important truth, "God cannot be mocked." Oh, how many lies does he in great mercy pass over unpun-

ished in this world; but there is another world where these lies are noted down in the great book, to be opened at the day of judgment. Remember, God says, "All liars shall have their part in the lake which burneth with fire and brimstone," Rev. 21: 8, and whenever you try to deceive your parents, companions, or friends, you act a lie, which is just as sinful as speaking one with your tongue.

*Selected.*

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### OUR PROSPECTUS FOR VOLUME XII.

Two numbers more will close the present volume. Therefore with the present number we send out our new prospectus for volume XII. of the Gospel Visitor, reminding our readers thereby that the present volume is drawing to a close, and that it is desirable, and indeed necessary, that some efforts should be made if the work is sustained. The Gospel Visitor is designed to meet a want of the brotherhood and of the times, and we hope that it will be liberally sustained. It has been before the brotherhood and public for eleven years, and its claims to a remunerating patronage we think will be generally acknowledged by those acquainted with the work. And we appeal to all our brethren and sisters, and to all our friendly readers to whom the Prospectus is sent, to lend us their influence immediately to obtain a large list of subscribers. Such is the extent of our brotherhood that a very liberal support should be given to the Visitor, as it is the only publication of our own which we have among us.

It is desirable that all our friends should at this time make some effort

to obtain subscribers. Pecuniary matters are in a depressed condition, and some may find it necessary to curtail their expenses. We, however, hope the value of the Visitor will be appreciated, and that none will discontinue it where there is no absolute necessity for doing so. Owing to the circumstance of our government withholding the mail facilities from the seceded states, a considerable number of our subscribers in those States, while things continue as they now are, cannot receive the Visitor. It is therefore very desirable that there should be an additional number of subscribers obtained in those places where mail facilities are still enjoyed, to make up for those whose patronage we may lose, otherwise, there will be a decrease in our circulation. We hope our friends will duly appreciate the above considerations, and make what efforts they can to obtain subscribers. We are thankful to all who have rendered us assistance heretofore, and a continuation of like favors will be duly appreciated.

We shall send our Prospectus to those who have hitherto acted as agents for us, but if any should fail to receive it, we shall be happy to receive a notice of such failure and we will immediately send them one. Or if any that have not been acting as agents, feel like obtaining subscribers, they will please do so. We will send them a Prospectus if they desire us to do so, or they can obtain a copy of it from the cover of the Visitor. If it does not suit any of those to whom we send the Prospectus to use it in obtaining subscribers, they will please hand it over to others. Many have made the admission that the Visitor is do-

ing good. Therefore, those who lend us their assistance, are helping in a good work, and we hope, promoting the cause of our blessed Redeemer. Will our friends and agents please let us hear from them, if possible, by the first of December?

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### Correspondence.

We have received several communications from our correspondents in Kansas within the last month, of which we shall give extracts, when we come to make our final settlement of this Relief-matter. But we are still missing a receipt from br. Ulrich for money sent him from this office, since we left Kansas, and also the names and sums, sent directly to br. Ulrich, so that a full statement might be given in these columns, as we have promised publicly and privately in the East and West, and have commenced to do in the August-No. page 255. That far we had transcribed ourself the book of brother Ulrich, when we were with him; but the balance we trust the brethren will copy and send us soon.

True they say in one of their letters, "that there is some hesitancy on our (their) part for a full publication of the liberal gifts you have been so kind in sending us. The principal reason is fear of giving offence to some who do not want made public their charitable acts and deeds, but rather do as our Savior directs, 'Let not thy left hand know, what thy right hand doeth.'" Matt. 6:3.—and we agree fully, that if the right hand is sufficient to do a charitable deed, the left should not know it; but when the objects of charity are so far out of reach of the

right hand, that it becomes absolutely necessary to use the assistance of other hands, in order to bring the charity to the needy, then it is impossible for those other hands (agents like us) not to know and give account of it. If however in the present case some have expressly forbidden to mention their names, we may give merely the place or post-office together with the sum sent, which will answer every purpose.

We would say again to our brethren in Kansas, if those One hundred and twenty three Dollars sent from here to you in May have come duly to your hands, let us know with next mail, and send along also the balance of your account of receipts, and rely upon it we shall make all right.

## News from the Churches.

Dear Brethren Kurtz and Quinter:—We had meeting to-day in our meeting house near our place, where we had the privilege to sit under the sound of the gospel; and at the close of the meeting there were five added to the church through baptism. This makes thirteen for this summer, and shows that there are still some willing to take the yoke of Jesus upon them. May the Lord grant his blessings that his work may still progress in these apparently dark days into which we have come, is the prayer of your weak brother in the Lord

J. M.

*Stony Creek, Somerset Co. Pa.*

Sept. 8, 1861.

## OBITUARIES.

Died in Sangamon church, Macon county, Ill. March 8, 1861 DAVID ABSALOM, a son of Jacob P. and Susannah REPROGLE, aged 1

month and 9 days. Funeral discourse by John Metzger on 1 Cor. 15: 22, 23.

Died in Owl creek church, February 11, 1861, JOHN WILLARD SNYDER, son of brother John and sister Eve Snyder. Disease putrid sore throat. Age 2 years, 4 days. Funeral discourse by myself.

Also died in the same church May 19, A. D. 1861, sister MARY COCANOWER. She came from Morrison's Cove, Bedford county, Pa. She lived a widow for a number of years and raised a respectable family of children who mourned her departure. Her age was 55 years, 4 months and 26 days. Funeral discourse by myself.

Died in the same church by her own hands, sister ELIZABETH BECHTEL.—On the morning of the 4th of July, 1861 she put an end to her existence by hanging herself up stairs to a rafter. She leaves a disconsolate husband and 3 children. She was a consistent sister,—much beloved in and out of the church.—She became partially deranged by the blood rushing to her brain during gestation. Her funeral was attended by a large concourse of people. I never witnessed a more solemn scene than that was. The people in general were much affected, and many tears were shed on the occasion. Her age was 33 years, 5 months and 15 days. A short discourse was delivered by me from the latter clause of the 1st chapter of 1st Peter.

A. H. LEEDY.

Dear sister MAYWOOD departed this life on the 25th of August, 1861 at half past 7 o'clock A. M. She was a daughter of Joseph and Susanna Roop. Age 30 years, 11 months and 7 1/2 days. She lived 5 miles west of Richland, Keokuk county, Iowa. She died of consumption during a long spell of sickness. She was reconciled to her lot. She continued to grow weaker until the afternoon of the 29th of July (Monday) she took worse, all the family in the county was sent for, and during Monday night she continued to talk of the blessed Jesus, and of heaven. Her brother Jonas asked her if she wished him to pray with her. She said she did. He then prayed, and during the prayer she got very happy,—she called on all in the house to meet her in heaven;—she turned and looked at her father and said, dear old papa, it is hard to give you up; but it is better and sweeter to be with Jesus, for he that will not forsake father, mother, brothers and sisters, is not worthy of him. She then said oh! my dear children, but he said he would be a Father to the orphan. Oh! my God into thy hands I resign my children. She continued to give good advice to all. &c.—She selected the text to be preached from at her funeral, in 1 Thess. 4: 14 and also the brethren to preach her funeral, viz., brethren David Brower and Stephen Yoder. She died as though she was going to sleep;—she said that Jesus could make the dying bed as soft downy pillows are. The occasion was well improved by the above named brethren to a large concourse of people in attendance, on the 4th day of August at 10 o'clock A. M.

J. R.

Also departed this life by drowning in Skunk river, Washington county, Iowa, JEREMIAH, son of brother Stephen and Catharine YODER, on the 30th of June, 1861, aged 13 years, 9 months and 7 days. Funeral address by the writer on Job 14: 14.

DAVID BROWER.

Died at the residence of brother Edward Murray in the Ashland district, Ohio, August 4, 1861 sister BEATTY, aged about 77 years.—She was formerly of Harrisburg, Pa., and has been a member of the church for a number of years. We hope she will be numbered with the blessed. Funeral services by br'n J. Showalter and the writer from Rev 14: 13.

G. WITWER.

Martinsburg, Pa., August 3, 1861.

Dear brethren.—By request I send you the following Obituary notices, with a request to have them inserted in the Visitor.

Died July 14, 1861, in Clovercreek church, Blair county, Pa., ESTHER, daughter of brother Christian and sister Magdalena BRUMBAUGH, aged 18 years, 2 months and 20 days. Text, Eph. 6: 1-4.

ALSO in the same place July 23, ANDREW, son of br George W. and sister Elizabeth BRUMBAUGH, aged 5 years, 5 months and 10 days.

ALSO on the same day, a few hours earlier, ANNA, daughter of Jeremiah and Catharine SHUMAN, aged 4 years, 5 months and 15 days, the last two were buried in one graveyard, and at one time, and the occasion improved in one service from Matth. 18: 1-5 and Heb. 13: 14.

ALSO in the same place July 31, sister REBECCA LONGENECKER, aged 30 years, 10 months and 25 days. Text John 5: 25-29.

ALSO in the same place August 2, SUSAN, daughter of the above named G. W. and E. BRUMBAUGH, aged 11 years, 5 months and 25 days. Text, Heb. 4: 9-11.

All the above 5 died of diphtheria.

As a good many obtain the favor of inserting some lines, or remarks on certain occasions; and as the first named in this list, was more than an ordinary deathbed scene; I claim, in the name of a subscriber, a little space in the Visitor for comment; with a view that it may benefit others, who might be thrown into similar circumstances, if suddenly attacked by that fatal disease. In her case the lines of a certain poet do apply.

"Full eighteen years around did roll,

Before I thought on my poor soul." &c.

Or if she did, it was not attended to. She was young, healthy, blooming like the rose; she loved the world, and it loved her: yet no particular immorality can be attributed to her; but it seems she knew to do good, and did it not; and had she revealed the thoughts and feelings of her heart, in the first stages of disease, the means of grace might yet have been attended to: but hers was the first ease in the neighborhood that proved fatal; it seems she still cherished a hope of getting well again until a short time before her death. But O! when she saw that medical skill was too weak, and all hopes of recovery were gone; the scene that then took place cannot be described, but may be imagined; even her faculties of speech were so far destroyed, that it was only with difficulty that she could be understood. She called the family to her bed-side, bid them farewell; tried to speak to, and admonish our youthful companions, not to put off their repentance till too late: She requested to be prayed for by the brethren; and though very weak and in great misery; she got on her knees in bed while prayer was of-

fered in her behalf. And so anxious was she to obtain a drop of comfort, that she even asked others, whether they had any hope that she might die well. It is not the writer's wish to speculate on the melancholy circumstance, or to hurt the feelings of her surviving friends; but the object is to bring the matter home to the hearts of the young and thoughtless, into whose hands this notice may fall, so that we need not again see such a death-bed scene any more.

D. M. H.

Died in the Conemaugh church, April 24, 1861, after a long lingering disease consumption sister ELIZABETH HORNER, wife of brother John Horner, aged 57 years and a few days. Funeral discourse by Abraham Stutzman and others.

Died in the same church August 9, 1861 sister CHRISTIANA DIMOND, wife of Joseph Dimond that died about 14 months ago, aged 72 years and 4 days. Funeral discourse by L. Cobaugh, S. Benshoff and D. Albangh.

JOS. GOCHNOUR.

Died in the Berlin church, Somerset county, Pa. June 20, 1861 of Diphtheria, sister POLLY SEVITZ, daughter of brother William and sister Barbara Sevitz, aged 18 years, 4 months and 8 days. The deceased had up to the time of taking sick, neglected to prepare for death, but during her illness, which lasted only about a week. She was powerfully awakened by a sense of her condition, and believing that her time was short, she commenced with her whole soul to seek the Lord, and it also pleased the great Shepherd to hear her cries of distress, and to give her comfort before he called her away. She was baptized day or two before she died. Funeral service by J. P. Cober and others.

ALSO died same time during the same month of the same disease, an infant daughter of the above named William and Phoebe Sovitz, aged 3 years, 4 months and 2 days.

JOHN A. BUECHLY.

Died in Lower Salford, Montgomery county, Pa. August 3, with typhoid fever CHARLES PREISZ, son of brother Daniel and sister Maria Preisz, aged 24 years, 5 months and 9 days. Funeral service by brother Samuel Harley from Rev. 22: 12.

Died in Francony of the same county, August 10, brother SAMUEL EISENBERGER, aged 55 years, 2 months and 29 days, leaving a widow and 7 children to lament their loss. Funeral services by br Sam. Harley, Jas. Gotwols, Jonas Preiz and William Nice from John's Gospel 5: 25-29.

Died near New Berlin, Stark county, O., July 2, 1861, WILLIAM HILL, son of brother Thomas and sister Hill, aged 14 years, 9 months, and 25 days. Disease Scrofula, which he bore with great patience, frequently expressing his willingness to depart. Funeral services by brother David Young and the writer from Heb. 13: 14.

JOHN K. L. SWIHART.

Died in Bern tsp, Berks county, Pa. August 11, mother SARA SPEIGEL, a widow of the age of 83 years, 6 months, and 23 days. She leaves behind 6 living children, and 53 children's children, of whom some belong to the brethren. Funeral by John Zug and Jas. Klein from Rom. 14: 7, 8.

Died in Eel river church, Kosciusko county, Ind. June 19, 1861 of the measles, sister MARY

M SNELL, daughter of John and Magdalena Snell, aged 20 years, 3 months and 20 days. Our deceased young sister was an exemplary member of our church for about two years; her parents are also members in the church. She died firm in faith, and full of hope of a blissful immortality. Funeral services by the brethren Israel Harter and Joseph Hardman.

1. "Asleep in Jesus!" blessed sleep,  
From which none ever wakes to weep—  
A calm and undisturb'd repose;  
Unbroken by the last of woes.
2. "Asleep in Jesus!" oh, how sweet,  
To be for such a slumber meet!  
With holy confidence to sing  
That death has lost his venom'd sting.
3. "Asleep in Jesus!" peaceful rest,  
Whose waking is supremely blest:  
No fear nor wo shall dim that hour  
That manifest the Savior's power.
4. "Asleep in Jesus!" Oh for me  
May such a blissful refuge be:  
Securely shall my ashes lie,  
And wait the summons from on high.

Died in Middlefork church, Clinton county, Indiana, August 21, Sister SUSANNA SHIVELY, widow of Daniel Shively, deceased, aged 91 years, 6 months and 16 days. She was the mother of 12 children, 4 of whom survive her, and lived in her widowhood over 43 years, was almost blind for the last two years, yet sensible, and desirous to depart and be with Christ. Funeral text from 2 Tim. 4: 7, 8 by John Shively and Daniel Neher.

Departed this life September 3, 1861 in Marsh creek church, Adams county, Pa. our beloved sister REBECCA BOBLITZ, aged 23 years, 3 months and some days. She was a loving sister and much respected by all who knew her: Although we miss her much in our society, we have a hope that she is gone to the mansions of bliss to join with those who are gone before her, —to that home where there is no parting experience: there the union of souls will be delightful, perpetual and perfect. How delightful to meet with those they loved on earth!

And if our fellowship below,  
In Jesus he so sweet,  
What height of rapture shall they know  
When round his throne they meet.

E C P

Altoona, September 4, 1861.

Dear Editors: It becomes my painful duty to record the death of our sister, one who might well be called a mother in Israel and a light to the world. Sister NANCY STIFLER, wife of Henry Stifler (who was buried but a few weeks ago) died in Duncansville church, Blair county, Pa. August 27, 1861, aged 74 years, 11 months and 22 days. She was beloved and respected as a mother, a neighbor, and a Christian: Funeral services by the writer and J D Veach on John 5: 25-28: Our old sister suffered several years of illness of health, though not particular confined to her bed, except shortly before her death, and then she lay a couple days, and as it were slept away.

While suffering was her lot below,  
And sorrow oft to her was near,  
She never now can sorrow know,  
Ne'er feel a pain or shed a tear.

Farewell, dear mother, thou hast past  
From suffering earth to realms of love:  
Our Father grant that wo at last  
May join with you in bliss above.

Farewell, farewell, my children dear!  
I am not dead, but sleeping here,  
Prepare for death, for die you must,  
And with your mother sleep in dust.

J S BURKHART.

Died in Blair county, Pa: March 25, 1861, GABRIEL, son of Mr Jacob and Catharine SMITH aged 1 month, 5 days:

Sleep, dear little Gabriel, sleep,  
Till Jesus hid you rise,  
Then you with angel wings shall sweep  
The regions of the skies:

J S B:

### CASUALTIES.

A singular as well as serious occurrence took place in Woodcock Valley, Bedford county, Pa: which I will try to report for the Visitor.

On the 31st of July brother Jacob STEEL'S son JACOB took the shotgun to shoot some birds on an apple tree. He put 17 shot in and tow on top, and then snapped several times on the one cap, and it would not go off. He then laid the gun down on the ground and was going to the house, which was but a few steps, to get another cap to put on the pivot, but while starting the thought came into his mind that he would take the gun along and reached back with his hand and took hold of the muzzle of the gun and raised it to the height of his knee, when the gun discharged the 17 shot a few inches below the cap of his knee. The Doctor was sent for, and he said he could not take them out, but said they would come out when they would discharge the matter, and so the leg was tended on in that condition, and finally mortification took place and on the 17th of August he died. The time of his short sojourn here was 17 years, 2 months and 27 days.

On the same day that the above occurrence took place, being the 31st of July, about 4 hours after, two of our neighbor's boys went swimming, and they both drowned in one hole. These two occurrences which took place were only a little over a half mile apart. The two boys were the sons of George and Mary Rinard. GEORGE W. RINARD was 11 years, 11 months, and WILLIAM RINARD was 6 years 11 months old. How singular! These two boys were both born on the 1st of September and were both put in one grave. Funerals attended by the brethren.

HENRY CLAPPER.

# Prospectus Of the Gospel - Visitor

For the year 1862, Vol XII.

The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. It is the object of this publication to contend for, and advance "the Faith which was once delivered unto the saints," as the only reliable rule of Christian Doctrine and Practice, and as the only remedial system which can restore to spiritual health a sin-disordered world.

Eleven Volumes of the Gospel Visitor have been published, and those acquainted with its character and design have generally given it their approval, and have acknowledged its claims to a wide circulation.

Each number of the English Gospel Visitor will contain 32 pages double columns, and the German, 16 pages, neatly printed on good paper, put up in printed covers, and mailed to subscribers regularly about the first of each month at the following

## TERMS:

Single copy of the English, one year,	
in advance, - - -	\$1.00
Six copies, - - -	5.00
Thirteen copies, - -	10.00
Single copy of the German, one year, in advance, - - -	.50
Seven copies - - -	3.00
Thirteen copies, - -	5.00
Single copy of the German and English, - - -	1.25
Six copies, - - -	7.00

And at the same rate for any number over these mentioned.

In order to encourage some extra exertion to obtain a few new subscribers, we offer the following

## PREMIUMS.

To any one sending us two new subscribers for the E. gl. Visitor and Two Dollars, we will send Alexander Mack's Writings in pamphlet form.

To any one sending us three new subscribers for Ger. Vis. and One Dollar

and a half we will send the same. (Jedem der uns drei neue Unterschriften sendet für den Ev. Besuch und Linen Thaler Fünfzig Cents, dem wollen wir Alexander Mack's Schriften in leicht Form schicken.)

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We issue this circular for the purpose of enlarging our subscription list and of increasing our circulation. We hope that all our old subscribers will renew their subscriptions, and also that a large number of new ones will be sent. It is desirable that we hear from both old and new subscribers before the first of December, that we may know the extent of the edition that will be needed.

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GOSPEL VISITOR,  
A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.



VOL. XI. November 1861. NO. 11.



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# THE GOSPEL - VISITOR.

VOL. XI. November 1861. NO. 11.

The Change which took place in the Character of the Apostles after the descent of the Holy Spirit.

The change which took place in the views and feelings and character of the apostles after the descent of the Holy Spirit on the day of Pentecost, is very remarkable and instructive, and therefore deserving of our careful consideration. From all we can learn of them, they appear to have always been honest, virtuous and pious men. At the first call of Christ to them, they embraced him as the long foretold and anxiously judging the twelve tribes of Israel." expected Messiah. But they seem to have partaken of the prejudices of the Jewish nation, and in common with the expectations of the nation, expected a temporal prince in their Messiah. And possessing a share of ambition, a characteristic of men in general, they desired to be advanced to the chief places in his kingdom. But higher than this or beyond this, perhaps their views did not go. They frequently disputed among themselves about this matter; and James and John two of the twelve apostles, without apparently considering the offence it would be likely to give the others, requested of Jesus the favor of sitting the one on his right hand and the other on his left when he should have possession of the kingdom they supposed he would establish: "And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, what

would ye that I should do for you? They said unto him, grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." Mark 10: 35—37.

That he was to be a king and that his apostles were to share in the honors of his kingdom, Jesus had taught them, saying unto them, "verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, not of this world, nor to be like the kingdoms of this world, in which the interests of the great mass of the people were overlooked while those of the few received the attention of those in authority. But on the contrary, those who should be the most distinguished in his kingdom would be they who were the most humble, and who would the most diligently labor to promote the welfare of others, or in other words, they should be the greatest in his kingdom, who would be the most faithful servants, since such would most resemble him.

It appears, however, that with all the instructions which he had given the apostles both before and after his resurrection relative to his kingdom their views of it continued very imperfect, since we find them proposing the following question to him just before his ascension: "Lord, wilt thou at this time restore again

the kingdom to Israel." Acts 1:6.

But the apostles in obedience to the command of Jesus, waited in Jerusalem for the descent of the Holy Spirit, which took place when the time was "fully come." And after this occurrence we find a remarkable change in the views, feelings, and general characters of the apostles.

From this time, they had no distinct idea of any difference among them, but considered one another as brethren, standing in the same relation to their common Master. The apostle Peter thus writes to the Christians in his first epistle: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time," 1 Pet. 5: 1-6. We perceive from the above language used by Peter that his views both of the kingdom of Christ, and of the subjects of that kingdom are very different to what they were before he received the Holy Spirit. He classes himself

among the elders in general, and evidently had abandoned the idea of having any place in the kingdom above the other apostles. And from the admonition to "be subject one to another," it appears plain that he understood the true spiritual import of the action of feet-washing as taught by Jesus, and of the equality of rights enjoyed by the citizens of the Christian commonwealth. Elders were not to be "lords over God's heritage," but "ensamples to the flock." There is a very different spirit manifested by Peter here, to what was manifested by him when he and the other apostles had "a strife among them, which of them should be accounted the greatest," Luke 22: 24. The apostles had put the question to Christ, "wilt thou at this time restore again the kingdom to Israel," erroneously supposing that they were immediately to share in the glory of Christ's kingdom. But now Peter in his language which we have quoted, connects the crowning of the saints with the second coming of Christ, thus showing that his views when he wrote were correct, since they agree with other scriptural treating upon the same subject.

The feelings of the disciples towards one another were very different after the descent of the Holy Spirit to what they were before. Being all exposed to persecution, their attachment to one another was very remarkable and such as the world had never seen before. Remembering, (for the Spirit was to bring to their remembrance what Jesus had spoken unto them,) the great stress that their master had laid upon *brotherly love*, and the mutual offices of kindness which pro-

ceed from it, and looking upon all Spirit was to afford them, they were the things of this world as very insignificant in comparison with the glorious expectation of the world to come, many of them gave up all their worldly property to those of their brethren who stood in need of it, in hope of receiving their reward in heaven.

The apostles James and John subjected themselves to a rebuke from their Master because of the wrong spirit which they showed on one occasion. The Savior & the apostles commenced their journey to Jerusalem. They took the road through Samaria. And the inhabitants of one of the villages through which they were to pass, would not receive them. The apostles above named became apparently offended, and made the following request: "Lord wilt thou that we command fire to come down from heaven, and consume them even as Elias did?" Luke 9: 54. The Savior's reply shows that the apostles were actuated by a wrong feeling: "But he turned, and rebuked them, and said, ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9: 55, 56. The request of the apostles was mingled with, if not prompted by the feeling of pride, anger and revenge, feelings so strongly fixed in the human heart, that nothing short of a change of heart will remove them. The following precepts had been given to the disciples by Christ: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 44. But for the want of the help which the Holy

Spirit was to afford them, they were unable to keep those precepts: they not only saw the Holy Spirit, they likewise recognized their practicability, and Peter thus admonishes his Christian brethren: "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.... But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." 1 Pet. 3: 9—14. Such are the admonitions which Peter gives to the believers to support them in their sufferings. He does not recommend them to seek revenge when they are called upon to suffer, but appears now to fully appreciate the propriety of the Savior's precept to return blessing for cursing, and gives similar precepts.

And while their views before the day of Pentecost were that the compensation for the sacrifice which they were to make at the call of duty was to be received in this life as appears from Peter's observation, "Behold we have forsaken all, and followed thee; what shall we have therefore?" Matt. 19: 27. But after he received the Holy Spirit, with what confidence and exultation does he speak of the hope of Christians in another world, and how powerfully does he urge it as a motive to bear with patience and cheerfulness all the persecutions to which they were exposed, as the following passages in his epistles show: "Beloved think it not strange concerning the fiery trial which is to try you, as if some strange thing happened unto you, but rejoice, inasmuch as ye have

much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy. If ye be reproached for the name of Christ happy are ye, for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified." 1 Pet. 4: 12—14.

Give diligence to make your calling and election sure. For if ye do these things ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1: 10,

## 11

The apostle John was one of the two brothers who were ambitious to occupy the most honorable seats in the kingdom of Christ. But how changed do we find him after the Holy Spirit was given! "Love not the world," says this heavenly-minded apostle, "nor the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that doeth the will of God, abideth forever." 1 John 2: 15—17.

He now looks forward with a joyful expectation to the return of his Master in his glorious kingdom: "Beloved, now are we the sons of God, and it does not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is," 1 John 3: 2.

When Jesus was betrayed and seized, "all the disciples forsook him, and fled," showing a great

want of courage. And when Peter was charged by a damsel of being a disciple of Christ, he became alarmed, fearing that he would have to suffer, and denied being a disciple. But after they received the Holy Spirit, they were "as bold as a lion." To the charge of the council "not to speak at all nor teach in the name of Jesus," Acts 4: 18, "Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4: 19, 20. The fearlessness of the apostles was acknowledged by those who beheld their conduct, as appears from the following language of the writer of the Acts of the apostles: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Acts 4: 13.

This wonderful change in the views, temper, and disposition of the apostles affords no inconsiderable evidence of the truth of the Christian religion, since it shows the fullest possible conviction in their minds of the truth of the great facts on which the Christian system depends. And one of these facts is the resurrection of Christ from the dead. Now had he not risen, the apostles must have known it. But they believed it so confidently that their belief accompanied by the Holy Spirit, wrought such a change in their dispositions, that this change may justly be regarded as a proof of the truth of Christianity.

And as the Holy Spirit produced such a great change in the charac-

ters of the apostles and early Christians, there is encouragement for all whatever their characters may be to hope for amendment of life, and improvement in morals. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1: 18. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6: 9—11.

Let no Christian, then, however weak he may be, despair of improvement. And let no sinner, however guilty he may be, despair of reformation.

J. Q.

For the Gospel Visitor.

### CONSCIENCE--Its Purification &c.

(Continued.)

"How much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9: 14.

Since we have, in a former essay, considered *conscience*—its attributes—its universality—its office—its ready admonitions—the feeling consequent to obeying or disobeying it—its authority—and answered the questions, Is it a sufficient moral

gnide?—and will I be saved if I live up to its dictates?—and gave a few suggestions for improving its deciding power: It now remains to further *define and explain some of the peculiar expressions used in reference to it—tell how it is purified—and the end of this purification.* The Hebrews knew, full well, that the service which they did under the law "could not make him that did the service perfect, as pertaining to the conscience." Heb. 9: 9. We have, in the former article defined conscience as the moral sense or the faculty which decides on the moral qualities of actions; & have there sustained the idea that it is an original faculty. Buck says, It is the secret testimony of the soul whereby it approves things that are good, condemns those that are evil." We think in Heb. 9: 9. conscience is put for the soul, being one of its faculties, just as a part is sometimes put for the whole. Hence it is an "inferior judge" (God being the superior) "the representative of Jehovah, holding his court in the human soul." We have shown, in the previous essay, that its judicial power is according to the degree of moral and divine light shed on its palace. Consequently its knowledge of the will of God, is the law by which it justifies or condemns. An excellent divine says, "His intelligence is the measure of his authority; and the perfection of knowledge would be the infallibility of conscience."

This faithful judge will go with us through life and accompany us to heaven with its sentence of approbation, or to hell with its sentence of condemnation. Let us now explain a few of the peculiar expressions used in reference to it.

*A dark and hardened conscience* is such as is so much debilitated through abuse, as to permit the individual to say, “peace, peace, when there is no peace.” Such was the state of Herod, when he slew John, the Baptist, that darkness, gross darkness existed in the palace of conscience: and this judge was so hardened that he easily bribed it that he might keep his oath of honor.

*A guilty conscience* is such as holds up to view a long dark list of crimes, and condemns the individual for their committal. If such is your state come to Jesus for he is ever ready, “blotting out the hand-writing of ordinances that was against us.” Col. 2: 14.

*A despairing conscience* is one that has so often condemned the man that he feels he cannot be forgiven for his crimes. If such is your case, sinner, let me assure you “Jesus is able to save you, he is willing, doubt no more.” If your sins rise like great mountains and separate you from God, look away to Calvary: for “he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” Heb. 7: 25.

*A good conscience and an evil conscience.*—The work is the same, in both the evil and the good, i. e. to decide on the quality of right and wrong in actions and affections and approve or disapprove, as the case may be. It is called good when it does not accuse: and evil when it accuses of having done wrong.

But that is especially a *good conscience* which is “purged from dead works to serve the living God.” It is also a lively, faithful, peaceful

conscience, a “conscience void of offence toward God and man.” Acts 24: 16. When it is thus purged those around will take knowledge from its possessor, that he has been with Jesus.

II. How is conscience purified? By “the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God.” O could we, at a glance, see what “the blood of Christ,” as revealed in the Bible, has done. What a light! it would throw on “man’s state,” “God’s character,” “nature of his law,” “consequences of sin,” “reconciliation of rebellious man” to a just God; “his justification,” “sanctification,” “redemption,” and “salvation through free” sovereign grace.” O that we could exalt our minds when we think of the “knowledge of Christ.” The wisdom of Plato and Socrates while discoursing about Deity, without the aid of divine revelation, was great. But greater still was the knowledge of John, the Baptist, to whom many of the deep prophecies were revealed, and also how he should know the Savior of the world. But let Jesus tell us the amount of knowledge that soul, however weak, has, which knows his sins forgiven, and his conscience “purged from dead works” by “the blood of Christ.” Verily, I say unto you, among them that are born of women, there hath not risen a greater than John, the Baptist; notwithstanding, he that is least in the kingdom of heaven, is greater than he. Matt. 11: 11. John was the beginning of the new dispensation Mark 1: 1. but he still “saw through a glass darkly;” but since the Holy Ghost descended, the least disciple in the “kingdom of grace”

may know more about redemption requires an offering, the Son of God through the blood of Christ &c. than pays the penalty.

John. Well might Paul "count all things but loss" compared with "the excellency of the knowledge of Christ." Phil. 3: 8—The "blood of Christ" is of unbounded value. Well might the heavens blacken, the earthquake, and all nature stand agast, when it was spilt. Would that we could, like Moses approaching the burning bush, reverently take off our shoes while we behold and contemplate this most precious sacrifice.

"The blood of Christ" is everything in the scheme of the soul's salvation. For the purpose of seeing this further let us briefly analyze the language of the text.

1st. "*The blood of Christ*," is the substitute and savior. 'Behold the Lamb of God that taketh away the sin of the world.' John 1: 29. 'Without the shedding of blood is no remission.' Heb. 9: 22. Through the blood of the cross all things are reconciled to him, Col. 2: 20., and by it are we redeemed, and our sins forgiven, v. 14; by it are we justified, Rom. 5: 9; in fine every good thing that befalls the wayfaring man, even Christ being formed in him the hope of glory is through and by the blood of Christ.

2. It is the blood of Christ, *who offered himself*. Jesus gave himself a willing sacrifice; "I delight to do thy will O my God." Ps. 40: 8; He made his "soul an offering for sin," Isa. 53: 10.

3. *To God*. It is God's law that is broken, therefore Jesus offers himself as a sacrifice to the Father that his divine wrath may be stayed from overwhelming the sinner. Justice

requires an offering, the Son of God pays the penalty.

4. *Without spot*. Although the offerings under the ceremonial law were to be without blemish to typify Christ's spotlessness, yet they were not entirely so, but the great sacrifice is perfect, perfect altar, and perfect priest, all of which existed in the person who was "God manifest in the flesh." For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. 7: 26.

5. *Through the Eternal Spirit*. The phrase "the Eternal Spirit" I think here means the Eternal Spirit of Christ the second person of the Godhead, and not the third person or Holy Ghost. When we put together as near as possible the words of these simple sentences; it reads How much more shall the blood of Christ, who offered himself without spot to God, through the Eternal Spirit, purge &c. Here it is affirmed that Christ "offered himself." Hence I solve it thus: Jesus was a Spirit co-existent with the Father who is said to be "a spirit"; and in due time "this spirit" or second person seized on humanity "*a body hast thou prepared me*," in which the spirit remained during life and was the priest that offered the victim, "the blood of Christ;" and the altar that sanctified "the offering."

6. *Purge your conscience*. The bodies of those, who offered sacrifices under the law, were purged but these could not reach the conscience. But as these offerings saved the body so the true sacrifice saves, purges the soul. Blood sealed the covenant between God and the people: by it the officers and vessels of service

were sanctified; by it Israel was saved in Egypt: and by it is the soul saved. An old divine says, "Mercy, when she writes our pardon, and when she registers our names in the book of life, dips her pen in the blood of the Lamb." As it was necessary for the Israelites to kill the paschal lamb and catch the blood in a 'basin' to strike it with a 'bunch' of hyssop on the lintel and the two side posts so that the destroying angel might pass over without destroying them, so now is it necessary that your dwelling be stricken with 'the blood of Christ' to save it from destruction.

We counsel you to exercise faith in the Lamb of God, repent, and have your bodies washed in baptism thus putting on the Lord, that you may have your hearts 'sprinkled from an evil conscience,' for this blood is the only thing that will do this. Although there was salvation under the law of carnal commandments yet 'the blood of Christ' was and is necessary to give efficacy to the whole. It is necessary to 'crucify the old man with his deeds' and to put on Christ that our dead souls may be quickened to serve God in 'newness of life.' Reader, learn from 'the perfect law of liberty your duty; for by it God will redeem the world unto himself. For it is the 'law of the Spirit of life' by which he will 'purify your conscience from dead works to serve the living God.'

*III. The end of this purification is twofold — To purge from 'dead works' and 'to serve the living God.'*

1. The works of the unregenerate are 'dead works' and it is impossible that they should be any thing else than 'dead works,' since the agent is 'dead in trespasses and sins.'

For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but by the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. 1: 18, 19. Here it is affirmed that we are not redeemed from 'dead works' of vain conversation &c. by such trifling things as 'gold and silver' and empty things of the law, 'which were only a shadow of good things to come,' but by the blood of Christ itself for this glorious purpose "to serve the living God."

2. It is necessary that the conscience, yea the whole soul, be purged from 'dead works' before we can serve God acceptably: For 'if I regard iniquity in my heart God will not hear me.' Ps. 66: 18; nor can the heart be purged from iniquity without being purged from dead works. This first is a necessary qualification 'to serve the living God,' for he that lacks this having an evil conscience 'flees when none pursueth,' he cannot stand before God to serve him. "The blood of Christ" is necessary for us to draw near with a true heart, in full assurance of faith. Heb. 10: 20. Now the service of God flows not from slavish fear but from a new principle, love. Now will God's word be 'the man of our counsel' and the object of our obedience. And we too will remember that he is jealous of his honor and worship, and wishes them all paid to him exclusively, and now more than ever will we be overawed by his omniscience and omnipresence. One more thought, he is a 'living God,' 'God of the living,' and 'there is none like him,'

on others that be called gods and lords he executes judgment. He has shown himself All-powerful to overwhelm the wicked—in Egypt—in the Red Sea—in the scourge of fiery serpents—and in the destruction of the cities of the plains by fire and brimstone, all of which are written for our admonition: and he has shown himself great to preserve his people in Egypt—in giving water from the flinty rock—in raining bread from heaven—and in saving in the burning furnace or lion's den.

Sinner will you fear this God who can inflict everlasting upon you the loss of all good—the endurance of all evil—the undying worm—the unquenchable fire—the ‘blackness of darkness forever.’ All other gods have no power, but this living God, who is the Lord, is all-powerful to save or destroy. Therefore be united to him by faith and the other means of grace that your souls may be saved from going down to ‘the pit’ where your conscience will forever condemn you, although you have perfectly stifled it here. May the Lord awaken those, dead in trespasses and sins: arouse those who have set out to serve him, that their ‘conscience’ may be ‘purged from dead works to serve the living God.’

L. K.

For the Gospel Visitor.

#### THOUGHTS ON A FUTURE WORLD.

The knowledge of divine revelation and a serious study of its doctrines and precepts, must accompany every act if we wish to behold mankind happy. It is in the sacred oracles alone that the will of God is clearly and fully unfolded. Man is destined for eternity. The present

world through which he is traveling is only transitory, since when his frame sinks into the grave, the intellectual principle by which it was animated shall pass into another region, and be happy or miserable, according to the principle by which it was actuated in this life. The world in which we now reside may be considered as the great nursery of our future and eternal existence, and as preparatory to our entering on a higher scene of enjoyment.

When we look around us on the scene of human life, we can scarcely help concluding that the great majority of mankind are acting as if the present world was their everlasting abode. If man was fully convinced that he is standing on the verge of eternity, and has a thorough conviction of the life to come, and views the glorious scene of a resurrection from the dead, and the reunion of soul and body in the mansions of bliss, he would not have his views confined solely to the fleeting scenes of the present world. Paul says, “Now faith is the substance of things hoped for, the evidence of things not seen.” This implies the reward of a life to come. The Psalmist says, “As for me I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness.” The apostle Peter declares that believers are regenerated to the lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them. Our Savior declares, “I give unto them eternal life, and they shall never perish.” And again, “Then shall the righteous shine forth as the sun in the kingdom of their Father.” When

Paul's departure from the body was at hand he declared, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the righteous Judge shall give me at that day, and not to me only, but to all them that love his appearing."

Now while these and many other passages whieh clearly show the certainty of an eternal and future happiness of the righteous, the scriptures are equally plain in showing the future misery of the wicked. The Lord Jesus "shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and who obey not the Gospel, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." "There shall in no wise enter into the kingdom any thing that defileth, neither whatsoever worketh abomination or maketh a lie. The way by which happiness in the future world may be obtained is clearly shown. Eternal life is the gift of God through Jesus Christ our Lord. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. The disposition of those on whom this happiness will be conferred, and the actions whieh prepare us for the enjoyment of it are also described. "Whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The pure in heart shall see God. He that doth the will of God, abideth forever. "Him

that overcometh will I make a pillar in the temple of my God and he shall go no more out." Blessed are they that do his commandments that they may have a right to the tree of life, and may enter through the gate into the city.

Now the nature of the bliss and happiness in the future world is to consist in perfect freedom from impurity. The employment in that world are adoration and praise flowing from the purest love which will have a tendeney to promote eternal felicity. Yes, in that great day these corruptible bodies shall be raised in glory, and flourish in immortal youth and beauty, similar to that which appeared on the body of Christ when his face did shine as the sun, and his raiment became white as the light. There and then we can sing, "Great and marvelous are thy works Lord God Almighty, just and true are thy ways, thou king of saints. Much more might be written on this subjeet. Such are a few brief thoughts written in a few leisure spare hours merely for change of mental exereise.

I. E.

*Perry co., Pa.*

### THE HIGHER CITIZENSHIP.

WHILE so much account is made of different nationalities, and of the rights and obligations of citizenship under our own institutions, Christian people ought to remind themselves the more of that one kingdom to which they all belong, and of their peculiar relations which are only symbolized by any civil prerogatives.

When an apostle says, in the name of believers, "our conversation is in heaven," he uses a term (poli-

*teuma) which may be better translated commonwealth or citizenship,* immediately adding, "from whence also we look for the Savior, the Lord Jesus Christ," the state or community being said to be in heaven because the King is there and is expected thence. To this relate our highest allegiance and hope. The divine reign so often mentioned in the Scriptures, and especially in the New Testament, and indifferently called "the kingdom," or "the kingdom of God," or "of Christ," or "of heaven," is conceived of sometimes as only spiritual, sometimes as external, and in either sense it is spoken of sometimes in one stage of its progress, as for example in the introduction of the Gospel, and sometimes as consummated by the King's triumphant appearance, and the complete vindication of his people. It has had its successive stages, and in reference to these it is said to have come already; but its full development is yet future, and hence we pray "Thy kingdom come," the Scriptures authorizing us to expect his presence and reign in the "new earth;" when "this same Jesus" who ascended "shall so come in like manner as" he was seen to "go into heaven." In this latter view, we can enter into his kingdom, or partake of its blessings, only through death and the resurrection, or through an equivalent "change;" by being "unclothed" and "clothed upon with our house which is from heaven;" for "flesh and blood cannot inherit the kingdom of God." Our condition in that event is described to us, upon comparison with any that the patriarchs left, as "a better country, that is, an heavenly." But in order that we may ev-

er enter into that condition, another change must precede this. We must first become accepted and loyal subjects of the same divine reign as it exists already, the kingdom of God being now a spiritual administration, and having now its external development also, especially in the church. In this sense it is said to be "brought nigh" to men, and to be "in them," and they are said to be "not far from" it, and to "enter into" it, and, when Christianity was about to be proclaimed, it was said to be "at hand." True Christians, and they only among mankind, are its subjects, and enjoy its peculiar immunities and prerogatives. In keeping with this imagery—if it be imagery, and not rather as literal an account as can be given of the subject—the same persons, before becoming Christians, and mankind in their own natural state, are described as "strangers and foreigners," "aliens from the commonwealth of Israel, and strangers from the covenants of promise;" and by this change they are made "fellow-citizens with the saints." The people of God are thus not only heirs of the better country but already citizens of a spiritual commonwealth of which Christ is the Head, an empire of which he is the Monarch, the kingdom which he described, whether in its earlier stages or in its triumph, when he said, "My kingdom is not of this world."

Perhaps we cannot better conceive of the great moral change which the Gospel contemplates in sinful men, than by keeping in view the inspired figure, and making civil affairs types of the spiritual. There are two methods by which we become citizens of a state, as also chil-

dren of a family; the one is birth, the other adoption; and by two corresponding methods we become children of God, and citizens of his kingdom. Most men come into those civil and domestic relations by natural birth, knowing no other government or parentage; but not thus do any come into these spiritual relations. We are indeed born into obligations to God, yet not thus made his subjects or children in the evangelic sense, but characterized by him as strangers and aliens. The Scriptures address renewed men as having been first subject to "the god of this world." "the prince of the power of the air," who might therefore be called their king *de facto*, though not *de jure*; and the Savior said to the unbelieving Jews, "Ye are of your father the devil." Such is our citizenship, if we have no other than the first or human birth. But there is a second birth, a spiritual regeneration, which is divine, among the "heavenly things of which our Savior discoursed with Nicodemus." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." By such a birth we become accepted subjects of his reign while living on the earth, as also "sons and daughters of the Lord Almighty;" and, in prospect, citizens of his "new Jerusalem." But this process is joined with another in the divine administration. They who are not natives of a country become its citizens, if at all, by adoption. As one may thus be made another's child, so he may be made the subject of another government besides that under which he was born. Thus many a pagan was incorporated with the "holy nation" of the Jews; Roman citizenship

was conferred as a favor on many an alien, and exalted him into new relations and privileges; and we are familiar with the process of naturalization, by which a foreigner becomes a citizen of our own country, the Government by its ordinances publicly adopting him on his taking the oath of allegiance. By such means we may belong to an empire whose capitol or peculiar territory we have not yet entered. And this is the character of Christ's administration in the Gospel, that it brings into his kingdom a multitude of our race who have been only aliens and enemies; it confers on them the relations and prerogatives of his accepted subjects, makes them citizens of the spiritual Zion, and heirs of the "new earth." Thus, while our civil relations are determined either by birth or adoption alone, both processes may be said to be combined in bringing us into the divine kingdom, the two differing especially in this, that the one takes place within us, transforming our character, and the other out of us, transforming our condition. By this twofold grace of the Gospel, regeneration and adoption, if at all, we who of ourselves belonged to the revolted "confederacy" of earth, do now belong to the kingdom of heaven. Besides being citizens of some human commonwealth, enjoying whatever advantages and honors it may offer, if we are Christians we are also citizens of another that is divine, with incalculably higher prerogatives and prospects; and we owe our position, we trace our title, to the King's own warrant and the King's own agency. Though we are on the earth, our citizenship is in heaven—where our King is, where our most illustrious

companions are, where are our treasures, our inheritance, our hearts.

Solicitous as we all are to secure the civil prerogatives within our reach, and not willingly uncertain whether or not we are citizens of our own country, much more does it become us to make sure of our standing in respect to the divine kingdom. It is determined, we have said, by the King's own warrant, which is no other than the Gospel itself. The Gospel therefore must be studied accordingly. It is determined also by his own agency, which is within his subjects, and can be known only by those affections which qualify them for a place in his kingdom, and which the Gospel enumerates as "the fruit of the Spirit." These qualifications may be summed up in this one character, true loyalty to the King. A decisive mark this of the citizenship that is in heaven, and as intelligible as any that can be named. Do we bear this mark? Are most readers of the Bible settled on this question? What other affairs can be of consequence enough to justify our diversion from it, or inattention to it, and what worldly condition or prospect should content us while it is in reasonable doubt? And if willful ignorance on such a point is marvelous, what unpardonable folly, what infatuation, is indifference on the part of those who are already compelled to decide this question against themselves, and to own that they are not citizens of the kingdom of heaven!

*Independent.*

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### An Appeal in behalf of the Victims of Intoxication.

In a former article I endeavored to show the impropriety of using tobacco, and I propose under my

present caption to remind the Brotherhood that stimulants of whatever name or nature are injurious to our physical organization, and that their use is morally wrong, abridging the stipulated period of human life, and evincing a tacit dissatisfaction with the divine arrangement. My remarks will be specially directed against the use of *beverages* which in *their nature* are intoxicating, whether employed in large or diminutive quantities.

I can truly say that I feel a peculiar reluctance to interfere with the personal habits of any one, but frequently occurring facts with regard to the *consequences* of what is improperly termed *moderate* indulgence in stimulating potations, constrain me to offer a few considerations to the *Moral Sense* of those who regard the practice as consistent with Gospel principles. I write in a calm, deliberate, unimpassioned spirit, and a fervent desire to present the truth in such a manner as not to cause offence.

I pretend not to speak with the voice of authority. But I would appeal to your sense of justice and humanity in the language of persuasion, of affectionate remonstrance, and earnest entreaty. I solicit the candor and forbearance of those who may feel the moral dissecting-knife penetrate to the quick while reading this article. Hoping when you have read thus far, your mind may be in a posture to bear a little ingenious criticism, I proceed to the subject.

Let us first look at the grosser and more hideous results of intoxication. The expenditure of vital energy consequent upon large and frequent imbibitions of stimulating

beverages is so great and uninterrupted as to make the deluded victim abnormal in all his manifestations of character, and to give him

a powerful impetus toward destruction. His bodily organization is deranged thereby, his higher nature is pressed into the service of his bestial appetites, and before half his days are numbered he sinks beneath the waves of everlasting despair.

Such an one, being grossly unnatural in his habits, must necessarily be unnatural in all his relations and exhibitions of life. His intellect is restless and unreliable. His judgment, reflections, and decisions partake of the nature of the *passions* — effervescent, impulsive, and changeable. He is under no control but that of necessity. Satan has hedged him in on all sides, and is dragging him a willing captive blindly to his doom. His love is converted into lust, his glory is his shame, and on his brow and in his eyes, where once shone the image of God, can now be traced the likeness of the Red Dragon.

Tens of thousands of such miserable wretches are scattered over our country, with the mark of the beast upon their foreheads. Rev. 14: 9. The God-like has died out of them, and the "Angel of the bottomless pit" sways his sable scepter on the throne of the hearts. How can a disciple of Jesus, who knows by sweet experience the value of atoning blood, and who is under solemn obligations to labor for the salvation of the impenitent, have the heart to put to his lips a substance which has plunged countless numbers into the horrid gulf of bottomless perdition, and who acquired the habit

which sealed their doom, by those easy, gradual steps in which so many christian professors walk, with fearful complacency.

Many a poor, self-murdered immortal who, for a little sensual pleasure, has sold his birth-right and made "his bed in hell," would, were he able to admonish us, affirm that TOTAL ABSTINENCE is the only means of *absolute* safety, and the only course in strict accordance with the Gospel of Christ. Thirty thousand deathless souls are annually swept into a miserable eternity by this monster evil.

Thousands of faithful hearts are broken and tens of thousands of innocents beggared by this accursed habit. Grey hairs have been brought with sorrow to the grave, and weeping fathers and agonizing mothers have stood around the narrow house of those who, but for this ensnaring serpent, might have lived for many years, the comfort of their friends and a blessing to mankind.

Some reader will perhaps say, what has all this to do with the practice of indulging in an occasional toast to Bacchus. Much every way. Has so-called moderate drinking nothing to do with these direful results? Verily, it has. Occasional liquor-bibbing stands in the same relation to drunkenness as the grain on the top of the stalk does to the germ that lies imbedded in the earth beneath.

The habit of inebriety is not established in a day. No one ever became a *sot at once*; the degradation was by degrees. It has small beginnings like every other vice. The first glass was perhaps handed him at the convivial party, or perhaps when on a visit to a friend, or it may

be, as is not unfrequently the case, on the harvest field by a professor of religion.

The taste once acquired, and not being guided by moral principles, he follows it up by more liberal indulgencies, till he reels along the high-way a nuisance to the neighborhood, a terror to his family, a disagreee to his friends, a burden to himself, and the object of God's righteous displeasure. Perhaps the very person who gave him the first lurch towards ruin, looks on him with contempt, little thinking, and caring less, that he was instrumental in kindling in his bosom a fire fanned by the flames of hell.

This curse can never be removed unless we reach its root, and dry up its fountain. How is this to be done? How shall this mighty reformation be effected? It is easy to disover in what direction our main efforts must be applied, and in what position this view placees the moderate drinker. This postulate is sustained by the *radical* nature of Christianity. It begins at the *roots and germs*. Christ's first parable is of the *seed*. Mark 4. His first miraee is in the *family* where we *begin*, "where nations begin, and where Christ's human nature began."

So it is in every great undertaking, in every noble cause, in every effort to eradicate the evil and cultivate the good. Drunkenness would soon cease if moderate drinkers would yield to the just claims of religion. As fast as the ranks of the former are thinned by death, the breach is closed up by the latter. Let total abstinence be religiously observed, and in thirty years hence the present generation of swill-bel-

lies will have died out, and our nation delivered from the thralldom of intemperance.

*Beware of the beginning of this vice.* It is precisely here where the danger lies. Temperate drinking, as it is called, is a famous net of Old Satan's to catch the ignorant, the unwary, and the indiscreet. There is no guarantee of safety to the moderate drinker. He treads on slippery ground, and is tampering with one of the old serpent's most active imps for the destruction of both body and soul. All the hopeless wretches who have fallen beneath the power of this fell destroyer, and at this moment suffer the vengeance of eternal fire, have once been styled moderate drinkers.

Having once contracted an appetite for stimulants, they were gradually led on by the fiend until the habit became fixed and inveterate; day after day the galling chain which dragged them towards the whirlpool of remediless ruin, became more strongly riveted, till they sank into the drunkard's dishonored tomb. Shall these degraded, blasted souls be consigned to "everlasting burnings" and the temperate drinker be acquitted of all responsibility? No, verily; the saered "oracles" give a different decision.

We are not merely responsible for our actions, but also for all the legitimate consequences of our actions. If all professing Christians had sufficient fear of God and regard for man to apply this principle as the Gospel requires, we would be spared the painful spectacle of seeing them stand at the bar of the rum-seller, emptying their three-penny draughts, while the palsied, bloated,

blear-eyed drunkard looks on with greedy gaze and itching palate.

This is what emboldens them not only *in sin* but *to sin*, and rivets the coils of the pitiless monster still more firmly around the loathsome, self despised sot. With one hand he is offered the Gospel and with the other he is encouraged in his downward course. When will professors of religion all learn to act wisely, consistently! Should any one have any doubt of his being responsible for the criminal consequences resulting from his indiscretion, he is respectfully referred to Exodus 21: 28—36, where he will find the divine authority on which this principle rests.

The influence of our example may raise a soul to glory or send it to the gloom of eternal night. One of the most beautiful and striking passages in the life of the Savior, is that which represents him practically *carrying out* the divine principles which he *taught*, by “*going about and doing good*.” It is to be regretted that the personal example of those who belong to his visible body is not more generally seen in the front rank of those movements where *self-denial* and *self-sacrifice* are the *first* considerations.

“Touch not, taste not, handle not,” is an apostolic injunction, and applies with literal strictness to the use of ardent spirits. We have the highest authority for the maxim, “He that striveth for the mastery is temperate in *all* things.” It is worthy of being inscribed on our foreheads, on our altar, and on our pulpits. To be temperate in aught that is *in itself evil* is to abstain from it *altogether*. If it could be shown that stimulation is in harmony with the

principles of physiology, we might consider ourselves privileged to venture an occasional grog- or brandy-sling: but the laws of our material organization prove conclusively that stimulants, in every form, are inimical to its welfare.

Some one will perhaps say, why all this ado? I am safe. “Let him that thinketh he standeth take heed lest he fall.” It may be that you are not sensible of any danger to yourself, but this does not diminish your obligations to relinquish your own preferences where the destiny of an immortal soul is concerned. Does not the danger to which others are exposed demand an example which, while it costs you nothing, or at least but little, may be of incalculable benefit to others?

I pray those who plead for a medicine of strong drink, to examine this question carefully for *themselves*. If you are sensible of no danger in your own case; if total abstinence requires no effort on your part, would you not be more than compensated for the trifling self-denial you are called on to practice, by the reflection that you become the means of rescuing others from destruction?

Are the victims of intemperance not worth saving? Do you indulge the hope of “plucking them as brands from the burning” while you are whetting this perverted appetite by nurturing in *yourselves* the germs which have ripened *them* for the flames of Tophet? Delusive hope. I beseech you not to deceive yourselves on this momentous point.

The reluctance which persons manifest to give to the cause of total abstinence the authority of their example, often springs from lethargy

and indifference, or it may be, inability to resist a temptation which has already become too strong for them. If a person is thus exposed to danger he owes it to himself to adopt the most rigid measures for his own safety; if he is not, then the safety of others may be secured by an act which he can never regret on his own account, and which may cause "joy in the presence of the Angels of God" by being the means of breaking the fetters of one of satan's captives.

I much fear that myriads have been wrecked in the maelstrom of intemperance, who will, in the great day, lay their damnation at the doors of professing christians. Let the temperate drinker pause and reflect before he again pollutes his lips with this liquid poison, and with a solemn sense of eternity upon his soul, let him weigh the words of the Apostle, "ye cannot drink the cup of the Lord and the cup of devils." The *influencee* of the temperate drinker is ten times worse than that of the confirmed and notorious drunkard.

No one in his senses would desire to copy the repulsive sot in his beastliness. No, no; he would shrink with horrror from the intoxicating bowl if he could see the vision of a drunkard's grave and the flames of the pit rise up before him when raising the fatal chalice to his lips. But when the world sees church-members, on a frosty day or in harvest-time, partake of repeated stimulating draughts, they rub their hands in glee and fiendishly chuckle over the idea that at least in some respects they can be said to follow the example of christians.

It is an awful thought that we

have been the means of misleading others, either by precept or example; and one that ought to awaken us to a lively sense of our duty, and a disregard of which will press like a mountain upon the conscience in the solemn hour of death. "Wo unto him that giveth his neighbor drink, that putteth his bottle to him;" "whatsoever ye would that men should do unto you, do ye even so to them," "whether ye eat or drink, or whatsoever ye do, do all to the glory of God," and "wo to the man by whom the offence cometh," are passages which, it seems to me, ought to strike like envenomed arrows into the hearts of those who by their example have weakened the resolutions of a single soul who was struggling for the mastery over its debasing, bestial appetites.

Let every one be satisfied with that amount of animal which he can obtain by the normal exercise of his organic functions, and not stimulate his organism to unnatural energy by agencies that have not only "power to kill the body, but is able to destroy both body and soul in hell."

Water is Nature's universal solvent and man's appointed beverage, and he who claims the ability to manufacture any liquid of superior value, must have a very mean opinion of his Maker, as well as a very exalted opinion of himself.

But some honestly believe that, although alcohol is poisonous in its nature, it is often necessary as a medicine. This is a fatal delusion. Physicians generally agree that there is no case of disease which cannot be as well treated without it as with it. Others think that

spirits are necessary to enable them endanger your eternal interests, by to endure great extremes of heat, giving countenance to a traffic which cold, fatigue, and in great exposure has filled the land with the weeping to wet, or in protracted watching and wailing of widows and orphans, in the sick-chamber.

Oh, how can a child of God plead

Here again they are in error. At a moment for a practice that leads such times and under such circumstances the system wants nourishment, rest, and whatever else is necessary to supply its physiological wants, and not stimulation, which "I am pure from the blood of all only exhausts vitality by making it men."

*momentarily burn the brighter.* Did Is the rescue of one immortal space permit I could adduce any soul so insignificant in your eyes, amount of reliable testimony to that you will rather see it sink corroborate this statement.

to the gloom of eternal horrors

With these plain, incontrovertible facts before you, and with the light in which the moral bearing of this subject has been placed, I cannot see how any one can connive, in any way, at so great an evil and alone five hundred souls are sent have an approving conscience. The principle which applies to this less woe, whose everlasting degradation is that to which the Savior referred when he said, "If I had not drink,

come and spoken unto them they had not had sin, but now they have an aching heart, thousands of misno cloak for their sin." If you know these things happy are ye if you heed them.

hell, who, before this article meets

Pause, I beseech you, and meditate on the awful responsibility resting upon you. When you drive your load of grain to the distillery, reflect on the dire results of its conversion into poison. By selling your produce to these destroyers of fore he bows with his family to the human race, and supplying them with the means of pouring out

the eyes of the reader, will have plunged with groans into its fiery embrace. Many of these were once respectable, and had as little thought

their streams of temporal and moral death, you become accessory to the crime and destruction wrought by their traffic, and, it is to be feared, are made "partakers of their sins."

of such a fearful end as the man who takes his bitters every morning before he bows with his family to the poor victim of the intoxicating cup. Set them an example which they may safely follow. Moderate drinking will not do. They

Give your grain to the poor, or to the fowls of heaven, rather than tried it once, and behold the con-

sequence! We must take our stand under the *Cross*, and, with our petitions directed to the God of *purity*, offer them assistance with our finger on the inspired declaration, "*be ye separate, touch not the unclean thing, and I will receive you.*"

One thing is self-evident. Such a course cannot possibly prove detrimental to any one; while an opposite course *may* bring upon you the eternal agonies of conscience, the execrations of those who were destroyed by your indifference, and the wrath of Omnipotence.

I take no pleasure in exposing the faults or infirmities of others, but a sense of duty impelled me to address that portion of our Brotherhood who use stimulating beverages, or furnish them to others, in the hope of persuading them to abandon them for the sake of Him who sacrificed his own life for the lowest and vilest of mankind. I trust I have not written a syllable that I would not confirm with my dying breath, nor condemned aught that is sanctioned by Holy Writ. If stimulation is in opposition to the laws inscribed on our physical constitution, and if drunkenness is the legitimate offspring of moderate drinking, then, every time you offer it to your laborers in the field, or to your children, or to your friends in the presence of your children, or use it yourself in public or secret, you wrong the church, you wrong the world, you wrong yourself, and you wrong Him who has called us to be a "royal priesthood, a peculiar people." By the faithful monitor in your bosom, by the reasonings of philosophy, by the testimony of prophet and scripture, by the solemnities of death and the judgment, I entreat you to abstain from all that can be a fatal "stumbling-block" to others.

"If I have spoken evil, bear witness of the evil; but if well," you have, by reading what is written, incurred an obligation and assumed a responsibility, from which no plea, argument, or sophistry can absolve you.

C. H. B.

Union Deposit, Dauphin Co., Pa.

For the Gospel Visitor.

### THE BAPTISM OF FIRE.

*I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.*" John the baptist, was sent from God to preach repentance and to baptize for the remission of sins. He never pretended to arrogate to himself any power that he did not possess, but told the people that he was not the Christ but was sent before him to prepare the way before the Lord, that the people might be ready for his reception and embrace him as the Savior of the world. "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he approacheth? for he is like a refiner's fire, and like fuller's soap." The language made use of by the prophet is plainly figurative. We are well acquainted with the qualities of fire and know that it possesses

power to extract all the dross from the metal and leave nothing but what is genuine. Fuller's soap is also used as a figure, and means the power to purify. Then we have the meaning of the prophet before us. He shall baptize you, that is the same persons that John baptized with water, with the Holy Ghost. It was the prerogative of God alone to baptize with the Holy Ghost. And if it was essential at that day, it is essential in the nineteenth century, for Christianity is what it ever was and ever will be to the end of the world. If it was necessary to receive the baptism of the Holy Ghost then, it is necessary now.

The baptism of fire is figurative of the cleansing power and efficacy of the Holy Ghost, and has no reference to the punishment of the wicked. I baptize you with water but he shall baptize the same persons with the Holy Ghost and with fire. The prophet said he should come to his temple. Now Paul says, when addressing Christians, ye are the temple of the Holy Ghost:—that is, our bodies are the temple of the Holy Ghost. Paul says further, "what know ye not, that your bodies are the temple of the Holy Ghost, which is in you, which ye have of God, 1 Cor. 6: 19. The ancient Christians walked in the comfort of the Holy Ghost, Acts 9: 31. The Holy Ghost, the comforter will guide us in the way of all truth and bring all things to our remembrance whatsoever he has said unto us. He shall baptize you with the Holy Ghost and with fire. This was fulfilled on the day of pentecost, when it was said, "and the promise is to you and your children, and to

as many as the Lord our God shall call.

The term baptism is made use of to denote the cleansing power and efficacy of the Holy Ghost, represented by the term fire, and has no literal meaning but strictly spiritual. The baptism of water has a literal meaning undoubtedly, for it is that which we can perform one to another. But the baptism of the Holy Ghost and fire is out of the power of man, and is the prerogative of God. And where the baptism of water and fire are connected together there is surely no reference to the punishment of the wicked. But says God, I will rain upon the wicked fire and brimstone and a horrible tempest, and this shall be the portion of their cup saith the Lord. Then it is necessary that this fire be continually burning upon the altars of our hearts to purify us as by fire that we may be found as gold tried in the fire unto the glory and praise of God. Oh that this holy fire may burn brighter and brighter in our hearts, unto the perfect day, when we shall be redeemed by the blood of the Lamb, and be made kings and priests unto God, and reign with him for ever.

II. K.

*Mount Pleasant, Md.*

### A CONVERSATION of a protestant woman with the Roman pope.

The celebrated authoress, Miss Frederica Bremer, a native of Sweden, relates this her interview with the pope herself in her new work: "Life in the Old World."

The Pope cast his eye on a written paper which he held in his hand, and having inquired about my coun-

try and place of residencee, added, "You have written somewhat?"

MYSELF—Yes, your Holiness; novels of domestic life—more properly descriptions of life, but in the form of novels.

THE POPE—But you are a Catholic?

MYSELF—No, your Holiness—not a Roman Catholic.

THE POPE—Then you must become one. There is no completeness or consequence out of the Catholic Church.

MYSELF—Permit me, your Holiness, to ask a question.

THE POPE—Yes, ask it.

MYSELF—I love, with my whole heart, our Lord and Master, Jesus Christ. I believe in his divinity; in his redeeming efficacy for me and the whole world; I will alone obey and serve him. Will your Holiness not acknowledge me as a Christian?

THE POPE—For a Christian? Most certainly. But—

MYSELF—And as a member of the Church of Christ?

THE POPE—Yes, in a certain sense; but—but then people must acknowledge as true everything which the Church says and enjoins. You ought not, in the meantime, to believe that the Pope sends to hell all who do not acknowledge the infallibility of the Catholic Church. No; I believe that many persons of other creeds may be saved by living according to the truth which they acknowledge.

MYSELF—It delights me exceedingly to hear this from your Holiness—because I have cherished the hope of finding in your Holiness a more righteous judge, as regards these questions, than in many other Catholics, who say: "You are not

a Christian; you cannot be saved if you do not, in all respects, believe as we and our Church do."

THE POPE—In this they are wrong. But you see, my daughter, people should be able to give an account of their Christian belief; not believe alone in generals, but believe in the separate parts of a doctrine. It is already something to believe in the second person of the Godhead, and in his incarnation; but it is necessary also to believe in the institutions which he founded on earth, otherwise there can be in reality no faith in him. And people must believe in the Pope. The Pope is Christ's representative on earth. In Sweden the people do not believe on Christ and his church; the extremest intolerance exists toward those who think different to themselves. The King there has twice endeavored to introduce religious freedom, but they would not have it.

MYSELF—I know it, your Holiness; but Sweden in former times suffered from Catholics in the country, and old laws still remain unrepealed in consequence. But it will not be long so, I hope. My countrymen will learn to have confidence in the power of truth and of Christianity.

THE POPE—Your reigning Queen is Catholic.

MYSELF—Yes, your Holiness, and the noblest of women; an example to her sex, an ornament to the throne.

THE POPE—All Christian princes and people ought to believe on the Pope, and obey him. Their not doing so arises from pure pride and worldly mind. Hence such churches have arisen. The Emperor of

Russia will not acknowledge the Pope, because he wishes to be Pope himself. Queen Victoria will not acknowledge the Pope, because she herself will be Pope, and so it is in every country where there is a State church. Belief in the Pope, as the head of the Christian church, is the only rational and consequent thing; it is that alone which leads to unity and clearness. The Church is an organization; a representative monarchy, with its supreme head; a spiritual state. If, in a state, people will not obey the supreme head, then there can be neither clearness nor order; everything becomes confusion.

MYSELF—We believe in Jesus Christ, and acknowledge him alone as head of the Christian Church.

THE POPE—But Jesus Christ is in heaven, and must have a representative on earth; and this he appointed in the first instance in the person of the apostle Peter by the words—. You understand latin?

MYSELF—Pochissimo, your Holiness; I have begun to learn it lately.

THE POPE—Very good; then you will understand the words, *Tu es Petrus et super hanc Petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam; et tibi dabo claves cœlorum.* This dignity and this power descended from Peter to every Pope who has succeeded him from the very earliest period of the Church to the unworthy individual who now stands before you. This is the belief and doctrine of the Church.

MYSELF—We, in our Church, explain those words of our Savior differently. We consider that by “Peter” he intended the Rock-man;

and that the acknowledgment which Peter made, “Thou art Christ, the Son of the living God!” was the Rock upon which Christ would build his Church, against which the gates of hell would not prevail. We believe that Christ left the keys to all of his apostles, as well as to Peter, with power to bind and release, and that every earnest Christian, whether it be the Pope in Rome, or a poor fisherman on our coasts, has part in this Church of the Rock and in its privileges.

THE POPE—But you have not either confession nor absolution; you do not believe in the mass, nor in the seven sacraments nor upon those things or ordinances which the Church of Christ appoints. He who believes in one must believe in all. There is but one God in heaven, and but one Church on earth, in which he lives, by his representative, and any regulations which he has appointed. This you must understand, and, in order to become a perfect Christian, not do it by halves—make an open confession thereof.

MYSELF—Loving the Lord Christ, and living according to his commandments, are, according to our belief, the essentials of the Christian!

THE POPE—Very good! I will tell you something. Pray!—pray for light from the Lord—for grace to acknowledge the truth—because this is the only means of attaining to it. Controversy will do no good. In controversy is pride and self-love. People in controversy make a parade of their knowledge, of their acuteness; and, after all, every one continues to hold his own views. Prayer alone gives light and strength for the acquirement of

truth and grace. Pray every day, every night before you go to rest; and I hope that grace and light may be given to you. For God wishes that we should humble ourselves, and he gives his grace to the humble. And now God bless and keep you for time and eternity.

This pure, priestly, and fatherly admonition was so beautifully and earnestly expressed that it went to my heart, and humbly and with my heart I pressed the hand paternally extended toward me. That it was the hand of the Pope did not embarrass me in the slightest degree, for he was really to me at this moment the representative of the Teacher who in life and doctrine preached humility, not before men, but before God, and taught mankind to pray to him. The Pope's words were entirely true and evangelical. I thanked him from my entire heart, and departed more satisfied with him than with myself. I had stood before him in my Protestant pride. He had listened with patience, replied with kindness, and finally exhorted me, not with Papal arrogance, but as a true Gospel preacher. I parted from him with more humility of spirit than I had come. The Pope conversed with me in French with facility and accuracy. His manner of speaking is lively and natural, as one who allows himself to converse without restraint.

### The Family Circle.

#### SWEARING FOR A FAMILY.

Rev. R. S. Maclay, for thirteen years a missionary in China, has written a book, in which he relates the following anecdote.

During one of our examinations for candidates for baptism at Ngukang, I observed that one woman and some three or four young people had the same surname. This circumstance led to the following conversation between myself and one of the young men.

"I observe you all have the same surname. Are you members of the same family?" I inquired.

"Yes," one replied, "this is mother, and these are my brothers."

"Where is your father?" I continued.

"He is at home attending to business."

"Does he approve of your embracing Christianity?"

"Yes, he is entirely willing."

"Why does not your father himself become a Christian?"

"He says it would not answer for all the family to embrace Christianity."

"And why," I asked, with some curiosity, "does he think so?"

"He says that if we all become Christians our heathen neighbors will take advantage of that circumstance to impose upon us."

"How will they do that?" I inquired.

"Christians are not allowed to swear or fight, and father says that when our wicked neighbors ascertain we have embraced Christianity they will proceed at once to curse and maltreat us. Hence, father says to us, 'You may all become Christians, but I must remain a heathen, so as to retaliate on our bad neighbors. You can go to meeting and worship, but I must stay at home to do the cursing and fighting for the family.'"

*Tract Journal.*

## Youth's Department.

### OBEDIENCE.

OBEDIENCE is doing what we are told to do. It is a duty which belongs to all men: all must obey God; and, besides obeying God, most people must obey others also. I will try to explain to you whom you must obey.

First of all, you must obey God. Whatever God commands, that you ought to do: whatever God forbids, you must carefully avoid. God's commands are written in the Bible; therefore, you should read the Bible diligently, to find out what God wishes you to do; and, when you have learned his will, you should do it. If any one tells you to do anything contrary to the will of God, you must not listen to him, even though it were your parents who told you so. Peter said, we must obey God rather than man.

Next to obeying God, you must obey your father and mother: and you must do so because God has commanded it, and for the sake of pleasing him. Little children, especially, are bound to obey their parents; because they are not able to judge for themselves, and their parents take care of them, and also supply all their wants. A child has nothing but what is given to it by its father and mother; and, therefore, it ought to do entirely what they please: unless they wish it to disobey God; then God must be obeyed, not man. When children are grown up they are not so much under the authority of their parents, because they can then provide for themselves; but they ought still to honor

them as much as possible. Think how much your father and mother have done for you; how they have taken care of you year after year; how they have provided you with food and clothing; and how very sad and ungrateful it will be if you forget your duty to them when they are old. Now is the time to thank them for all their kindness and tender care to you; then you may show that you are grateful, by doing all you can to help them and take care of them.

There are some others whom you must obey besides your parents: you must honor and obey, and pray for all that are set in authority over you; and you must lead a peaceable life.

Those who are servants, must obey those who employ them. Paul teaches this, when he tells servants not to serve their masters with eyeservice. He means, that they are not to do as they are ordered only while their masters are looking; but to act just in the same way, whether they are present or absent.

Besides this, scholars must obey their teachers: young persons must honor and respect old ones; Christian people must honor their pastors who watch for their souls, and teach them heavenly things; they must show them great respect because they are the ministers of Jesus Christ.

Lastly, you are taught to "behave yourself lowly and reverently to all your betters." God has not made all men equal in wealth and power; to some he has given more; to others, less. We should be satisfied that this is so, because God made it so. We ought, also, to respect and honor those whom God has set over

us; and we ought to do it for the sake of pleasing God, and because it is his holy will.

*Selected.*

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## Quer i e s .

### 1. CONCERNING FAIRS &c.

1. If it is wrong for brethren to attend county and state fairs, is it right for them to take the "Ohio Cultivator" and thereby avail themselves of all the advantages arising from exhibitions and improvements publicly manifested at such fairs?

2. If it is wrong to wear costly apparel and fashionable goods &c. &c. is it right to keep and sell them to any person that wants them?

3. If it is wrong for one man or brother to sell whiskey, is it right for the brethren to sell their grain to distilleries to make whiskey?

*Crux mihi anchoria.*

**ANSWER.—1.** The reason that some of the brethren think it wrong to attend fairs, is not, we presume, because they think it wrong to examine the things there exhibited, or to avail themselves of the improvements there shown, but because of the associations of the things there exhibited with certain practices of doubtful propriety. As it would not be thought wrong by many to go and see the animals exhibited at shows, and yet such persons do not go to see those animals because there is so much foolishness associated with shows. Now by reading the "Ohio Cultivator" or other works of the kind, much useful knowledge may be obtained, apart from what is regarded by some as unpleasant associations.—

2. It seems that those who really think it sinful to wear costly apparel and fashionable goods, could hardly sell such articles to others and have an answer of a good conscience. 3. If it is wrong to sell whiskey, as we are glad to know our brotherhood believes it is, we do not see how any can consistently sell their grain to distilleries, since that would seem like countenancing the manufacturing of it. Believing as the brethren have declared they do, that whiskey is productive of much evil, we should neither countenance the trafficking in it, nor the manufacturing of it.

2. EXPLANATION OF MATT. 24: 32.

Dear Editors:

Please give an explanation of the parable in Matt. 24: 32, agreeable to the relation which it sustains to the interrogations in the 3d verse, particularly the last; and who are the generation spoken of in the 34th verse? I propose this query among the many which you receive, because the infidel claims this scripture to be a hook on which he tries to hang his garment of darkness.

B. F. C.

**ANSWER.—**In the 3d verse of Matt. 24, there seem to be three questions proposed by the disciples to Christ. 1. They ask to know the time when the temple was to be destroyed; 2, And what should be the sign of Christ's coming; 3, What would be the sign of the end of the world. These questions the Savior proceeds to answer, but in his reply, he does not keep the answer to each question as distinct from the others, as would seem to be desirable for an easy understand-

ding of the whole. He, however, the spirit of grace and of supplication doubt, had a design in view in this: and they shall look upon me answering as he did, and with his whom they have pierced, and they answer we must rest satisfied. shall mourn for him, as one mour-

It is very evident that the whole mourn for his only son, and shall be of the prophecy which Christ delivered in bitterness for him, as one that is ered when his disciples called his in bitterness for his first-born. In attention to "the buildings of the that day shall there be a great temple," was not fulfilled at the mourning in Jerusalem, as the destruction of Jerusalem. The dif- mourning of Hadadrimmon in the ficulty in understanding the Savior's valley of Megiddon. And the land reply, arises from fact as we have shall mourn, every family apart; already stated that he does not an- the family of the house of David swer each question separately.— apart, and their wives apart; the Now he foretold a series of events family of the house of Nathan apart, which was to happen, beginning and their wives apart," &c. The with the destruction of Jerusalem prophecy relates to the destruction and closing with the end of the of the nations which shall come world; the destruction of Jerusalem against Jerusalem, and the spirit of being a part of the prophecy, and supplication and penitence which the pledge of the fulfillment of the shall be manifested by Israel; who remainder. shall then look on him whom they

It seems necessary for a satisfactory understanding of the prophe- have pierced, and mourn. Now verso 10 is quoted by St. John, chap. 19: cies to admit the principle of a *37*, as fulfilled at the crucifixion; *tw fold sense*, or of a *two-fold application*; and so it was most literally, so far *cating*, to be looked for in many of as the piercing of Jesus then took the prophecies. This principle will place; but there was no great and direct us to look for a farther ful- national mourning then of the Jews filled, when a prophecy, in its like that described in the prophecy, primary application to events, does neither was there any destruction not receive an adequate accomplish- of the nations which came against ment; for it would be contrary to Jerusalem. This prophecy then was the solemn declaration of Jesus, to only partially fulfilled at the crucifixion. Or, it then had its fulfill- suppose that one jot or one tittle shall in any wise pass from the law ment. But we must look for an- or the prophets without being ful- other more complete fulfillment of filled. "Till heaven and earth pass the prophecy when Israel shall as away, one jot or one tittle shall in nation look on him whom they have no wise pass from the law till all pierced, and inquire, "What are things be fulfilled." Matt. 5: 18. those wounds in thine hands?" It

In Zechariah 12: 10—14 we have is true, there will be a considerable an instance of a prophecy fulfilled length of time which will elapse be- only in one single circumstance at its tween the fulfillment of the differ- primary accomplishment. "And I will ent parts of the prophecy. pour upon the house of David, and In the same way, the prophecy upon the inhabitants of Jerusalem, contained in the 24th chapter of

Matthew had a partial fulfillment at the destruction of Jerusalem, but it will have another and a more complete fulfillment in the latter days. With this principle of a two-fold fulfillment, which is evidently contained in the prophecy of Zechariah we have referred to, and in other prophecies which might be instanced, the prophecy in the 24th chap. of Matthew may be understood; while without the recognition of this principle it perhaps cannot be.

The generation referred to in the 24th verse is probably the generation that was living at the time when Jesus uttered the prophecy. As Jerusalem was destroyed in less than forty years from the time Jesus uttered the prophecy, many who lived at the time it was uttered, lived to see it destroyed—a part of the prophecy fulfilled. And as some who were living when the prophecy was uttered, lived to see Jerusalem destroyed, they then lived to see a part of the prophecy fulfilled. And as the part fulfilled may be regarded as the pledge or earnest of the whole, it could be said, *this generation shall not pass away till all these things be fulfilled.* Again; as the destruction of Jerusalem and the sufferings connected with it, may be regarded as a type of the judgments of God upon the wicked in the last days, those who saw the destruction of Jerusalem, may be said to have seen the whole prophecy typically fulfilled. The Greek word *genna* used by the Savior in the text under consideration, is sometimes translated *nation*; and from this fact, some understand by the words of Christ that the *Jewish nation* shall continue till all that was declared shall be fulfilled.

## Correspondence.

Dear Brethren Editors.

By reading the Gospel Visitor I find that there are yet brethren standing at their post, which causes me to rejoice in my God and in my brethren, who are yet ready in

these dark and gloomy times to warn us by their kind words; and I am heartily united with them that they both by preaching and writing may warn both saints and sinners against pride and all the fashions of this world.

Now to be brief, we desire you to admonish those brethren to write in a plain style and Gospel-like manner, as there are many of our members, that have no satisfaction in reading such articles, that are anything but plain. Paul says, "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified."—Then goes on and says, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power, that your faith should not stand in the wisdom of men but in the power of God."

Now I believe speaking and writing like the world is as much conformity to the world, as dressing like the world, and I am convinced the Visitor would have a larger circulation, if the writers would study more simplicity; nor I hear many of our simple brethren say, "I would like to read them, but there is so much in it, that I cannot understand."

If you think this worthy of a place in the Visitor, well; if not, no harm done. All I want is to be made worthy to meet my brethren, where parting shall be no more.

D. B. C.

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Douglas co. Kansas, July 15, 1861.  
Editors Gospel Visitor.

Dear Brethren.—Again we take up our pen though more willingly, and with more satisfaction than on former occasions, to let our brethren know through the columns of the Visitor, the state and condition we are in at the present time, and also a short

account of the past. The long looked for time to eat our own bread once more, is close at hand. The wheat is most all harvested. God has blessed us with a very good crop, for which we feel thankful to His goodness and fatherly care, and the kind continuation of His love and mercy to us His wanting and dependent children. We are happy by the remembrance of the many favors bestowed on us through last winter and up to the present time, by the influence of His good Spirit, in the hearts of yours, dear brethren and kind friends, as instruments to minister to our wants, and lighten the burden of distress in many families by your liberal contributions.

We feel to make known to you, that you have done well in this charitable act, you contributed a sufficiency for all pressing wants, to sustain our earthly existence to a time when by heaven's high blessing we are able to maintain ourselves again. Many of our friends say, "You have done better than any other denomination of like or much greater numbers."

Brethren (we speak to all of you whether you contributed much or little) your contributions were used principally for what they were solicited by us, and as directed by you, namely to feed the hungry, and to clothe the naked, our own church members and others whether belonging to any church or not; you have kept us supplied with means that we could continue to give and share with all those that were needy, from last fall up to the present time. None that were needy were refused, and none had to go hungry or empty away.

Some of our contributors requested a full publication in the Visitor of all and by whom sent. Others requested the contrary, that is, no publication whatever, and whereas we suppose that all the branches of our Church in the different States, especially Illinois, Indiana, Ohio and Pennsylvania have contributed according as they were blessed with

means, and yet as there is great difference in the amounts we have by advise concluded to postpone the publication of full particulars till better advised.

The whole amount received, produce from Illinois, four different shipments, and money from many other places, is estimated some little exceeding Eight Thousand Five Hundred Dollars. Nearly one fourth of the above sum has already been published in the Visitor. About \$500 was received by Abraham Rothrock last winter, and on his return home paid over to our Treasurer. All is here included. The contributors who sent by express and mail, we have tried to inform and acknowledge the receipt as soon as received. But if any brother who has sent us anything in the above named way, and has not received an acknowledgment addressed to him, would please to write to us about it, we will be glad to examine and see where the mistake is. There are few instances where no names were given; those are respectfully requested to please and give names and amount to us. We wish to give our thanks to all at least for their trouble they had in sending us aid and assistance.

We would say here that there is some hesitancy on our part for a full publication of the liberal gifts you have been so kind in sending us, the principal reason is of fear of giving offence to some who do not want made public their charitable acts and deeds, but rather do as our Savior directs, "Let not thy left hand know what thy right hand doeth." Mat. 6: 3. But this we will leave to you to consider and act to your bidding.

Now dearly beloved Brethren, we have another request to make. You have so diligently inquired in our condition, and administered to us so liberally in a temporal point of want, and this makes us bold to ask again, but something of an other nature. We have this season become acquainted with all the

members of our Church in this State. Their localities have been visited by our laboring brethren; they find that the harvest is truly great, but the laborers few, too few for this extended field. Some live 75 or 80 miles from us and have no laborer nearer. There are at present but six speakers in the State, four in our arm of the Church, one on Cottonwood 80 miles from here, and one came lately from Missouri rather a fugitive, and is not settled yet.

Many are the calls that cannot be attended to. The members live very much scattered. Eight, ten, or twelve laboring brethren could settle in good places among them.—Now, brethren, you that can bring your effects and settle among these dear members, these lonely sheep of Jesus, to you is this call, to you that can be spared in the many branches of the Church, where there are too many, to you is this call also. Will you hear our cry and answer? You can do much good here. Your labor of love, your orderly life and godly conversation, can advance the cause of our Redeemer greatly to the glory of God and the salvation of many souls.

In a temporal sense it is perhaps the case that many of you can better your condition. This country has some advantages that the more eastern and more thickly settled parts have not; the land is now cheap, so that with a small capital a good homestead can be obtained. The country is also healthy, no sickness of a bad kind is known, neither the dry season last year, nor the tolerably wet season of this spring made any difference. The country generally speaking is such, as a stock growing and agricultural should be.

We see that our article is longer than we expected, we will close therefore by saying that if any brother wishes to communicate with any of us on the before mentioned remarks, we will gladly accept and do all we can. The lead-

ing members may be addressed as follows:

ABRAHAM ROTHROCK and JOHN BOWER, Elders, Lawrence, Douglas County Kansas, &c., &c.

In behalf of the Church,

CHRISTIAN SHANK.

(The following letter was sent to us from Kansas for Virginia, and for fear it might get lost before mail facilities are restored to the South, we insert it here.)

July 24, 1861.

Dear and much beloved brother. I received your lines in May, wherein you enquire, why you have received no receipt for Forty Eight Dollars sent by you for the relief of the distressed in Kansas in specie. To this I can only say, I received such a package of that amount, and booked it in this way: "Received from the East-\$48," it not being accompanied by any information where it was from, then—nor until now. I received this package in the latter part of March. Now, dear brother, if any thing more is necessary, and it can be done on further information, we are willing to do so.

And in the first statement of your letter, and also in the Visitor we find three things that I feel heartily sorry for; 1, that the yearly meeting was so scarcely represented by the brethren;—2, that in the Visitor an elder brother was taken into council and dealt with, without first being notified, or his presence being requested;—3, that it was said, that Kansas or the church in Kansas was represented by brother —. To this (last) I will say, I have no knowledge of a brother by that name in Kansas. There is a man here by the name of P. E., that was excluded by the church in Kansas by Elder Brethren being present and general consent for disorderly and unbecoming conduct. This man started East a few weeks before the yearly meeting, but without any knowledge or au-

thority that we know of to represent any one, but perhaps himself.

Our beloved old brother Henry Kurtz, that has cared and done so much for the people in Kansas, that were in such great distress, was here with us near the time of the yearly meeting, and expressed his sympathy of sorrow heart-feelingly among us while here for the members living in the rebellious states, which was and now is the general feeling and expression of our brethren in Kansas, and your weak brother will add, may the God of love and mercy watch over us and our dear members North and South, that they may have to suffer no more persecution than they had already to undergo lately, of which your weak brethren scattered to and fro in Kansas and Missouri experienced more than some of our Eastern brethren.

Of this I will state that there is but one public conveyance through Missouri, that brethren can safely travel (and that even not always, Ed.) namely the Hannibal and St. Joseph R. R. Our brethren living in Missouri have been notified through committees, that they are to leave the state under the penalty of death.—Among these was our beloved elder brother WILLIAM GISH, who visited us and told me, he had to sacrifice his property at half price, and flee to Kansas for safety. Likewise an old sister, with her son and son-in-law and their families being thus notified, had to fly in the night being almost barefooted and destitute of food or raiment, and came here on their way to Illinois. Your weak brother being yet in possession of some of the Aid and Relief money for sufferers, handed her ten Dollars of said funds, and an order to Lawrence for flour, to subsist on in their journey.

These are a few among many of the late occurrences. Therefore, dear brethren, let us well consider in these fearful times, and in the fear of the Lord, (how we ought to

deal with one another, and) whether rightfully an acknowledgment belongeth—to hasty legislation, or to a well-meaning wholesome counsel to our dear brethren and sisters, and to all those that are near and dear.

I will now come to a close sincerely desiring that love, peace and brotherly forbearance may have the ruling power in our hearts, thus commanding you with us to God and his grace, greeting you in brotherly love.

JACOB ULRICH.

To B. F. MOOMAW, Bonsacks,  
Roanoke co. Va.

#### Letter from our Oregon brethren.

Dear Editors.

As to the Oregon Mission we would like to say a little out of love to our brethren. They have suggested some plans for this mission, and they do not meet our approbation entirely. There is another plan the brethren could adopt, which we think would be better in the end; we mean the one that has appeared in the Visitor (April No. of 1861,) and was written by br. Sam. Harshberger. We seem to think that would suit our case very well, and if any brethren can be found that are willing to come with their families and make their home in Oregon to fill this important mission, and the brethren there know or have confidence in those brethren,—then by all means help and send them here, where they are really and sorely needed, and then they can and will keep the church in order, provided they stay and live among us.

*If any brethren should feel a willingness to move to this country, and make it their home, and should be needy, we would feel ourselves in duty bound to help them.*

To send missionaries to this part of the world to stay six or nine months, and start a few small churches in this country, and then leave us to the mercies of the wolves,—we think would not be advisable. We fear there might heresies creep in among us, as the

apostle Paul said so long ago (Aets 20: 29,) "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Now this is certainly so, and we fear, it might be the case in this country, where a few of us have collected, and no elder to take care of us. As to sending a German preacher here, would be useless, unless he could exercise in English, as the German language is used little or none in this country. Yours in the bonds of brotherly love.

BENJAMIN HARDMAN, sen.  
DANIEL LEEDY.  
J. H. RITTER.

•••

### SAD NEWS

**about our Brethren in the Rebel states.**

We hear occasionally some little, since the regular mail-connection is interrupted, and we have cause to fear very much, that our dear brethren in the slave states have to undergo severe trials, and to suffer much persecution. From Missouri we have given in former Nos. and in a letter from Kansas on another page in this No. some account of the treatment our brethren receive there. From Virginia a fugitive is to have arrived in the West part of this state, that the brethren and defenceless were in great distress, and that a brother-preacher by the name of Brown had been shot.—This however is only rumor, which can not be relied on. The following extract of a letter from a Mennonite minister and creditable man to a neighbor here has been kindly communicated to us.

### Extract.

I will also inform you that we received the sad news that our dear brethren in Virginia are sorely oppressed and afflicted. Four men have lately made their escape from Virginia and arrived safe in Fairfield co. O. They say that the Mennonites are taken by force, by the secessionists and bound like hogs, loaded on wagons, and taken

off to war, the preachers not excepted. Preacher Coffman, one of our leading ministers was thus treated and taken off by force. May the Lord in mercy look upon them, and deliver them from their awful calamity.

O let us all pray day and night for our brethren, as the effectual, fervent prayer of the righteous availeth much. We find when Peter was in prison the church prayed for him without ceasing, and the Lord sent his angel, and delivered him out of prison. Acts 12 ch.

JOHN M. BRENLICK.

We fully endorse the last paragraph, that we should all be engaged in prayer for our brethren in affliction, and for ourselves that we may be prepared for whatever trials that may be in store for us.—We would also be very thankful for any authentic accounts concerning our brethren in the South, since we and undoubtedly our readers feel anxious to know the true state of things with regard to them. No letter, no minutes nor any thing has reached us direct from Virginia.

### News from the Churches.

Since writing last there have been added by baptism into our (Anteitam, Pa.) congregation twenty three more members, making in all this season so far fifty one, and still more applicants; and by the help of the Lord and fervent labors of the church many more may be added this reason. Pray for us brethren.

D. F. G.

Anteitam, Oct. 11, 1861.

•••

The Demand Notes of the United States will be gladly received at this office for subscription, arrears or books. Our distant friends will please to spare us from the losses incident to uncurred money. New Postage stamps will answer very well for change. Those in arrears will do us a special favor, if they settle up.

All those having old stamps, should exchange them at their respective post-offices for new ones.

## OBITUARIES.

Died in Little Swatara church, Schuylkill county, Pa. August 21, sister CATHARINE KINSEL, wife or widow of brother Michael Kinsel, deceased long ago, formerly of Berks county aged 75 years, 10 months and 17 days. Funeral sermons by br Jonathan Hunsicker and the subscriber from Rev. 14: 13,

JOHN HERTZLER.

Died in Upper Dist. of Cumberland county, Pa. May 10, brother GEORGE HOLLINGER, son of Elder Daniel Hollinger, aged 42 years and 10 months, leaving a wife and 3 children mourning their loss. He served 4 years as a faithful deacon in the church, and then (six years ago) he was chosen for the ministry, since which time he endeavored to advocate the cause of Christ. His death was caused by the typhoid fever; his sufferings were great, but they lasted only ten days. Funeral services by brethren P Long, J Eaby, Eckerman and Keller.

Our brother's gone to the spirit land,  
And we trust he's free from all pain,  
United with th' angelic band;  
Our loss is his eternal gain.

He slumbers in the silent ground.  
(As dying mortals all once must,)  
Till Gabriel's trumpet shall resound,  
To wake his and our sleeping dust.

He then shall rise with glorious form,  
To meet the Lord and saints on high;  
O may we too on that blest morn  
Be there and Jesus glorify.

Farewell, farewell, my brethren dear,  
For sweetly lay I sleeping here;  
Then ready be, for die you must  
And with your brother sleep in dust.  
Think, sister dear by grief oppress'd,  
Your brother in the grave doth rest;  
The spirit rests above the sky—  
Prepare to meet him when you die.

There's glory, rest, and peace, and love  
In that blest region up above,  
Which I enjoy, and long to see  
You ready for my company.

Farewell, my dear companion too,  
We're parted for a while 'tis true;  
If garments white you do retain,  
We'll meet and no more part again.

Farewell, farewell, my children dear,  
For sweetly lay I sleeping here;  
Then ready be, for die you must,  
With your kind parent sleep in dust.

ADAM HOLLINGER.

Died in Canton church, Stark county, O. July 5, brother DAVID EBY in the 78th year of his age. Funeral services by John Cross and David Royer from Rom. 6: 23.

Died at the house of her nativity in Mahoning county, O. September 26, sister SARAH SNYDER, wife of br Jacob Snyder, jr. of Stark county and daughter of br Jacob Snider, deceased and his still living widow sister Catharine, aged 32 years, 1 month and 14 days. Having a lin-

gering illness (bronchitis) she had come a second time within a month, accompanied by her husband, from their own home to her mother's to consult a physician not quite two days before her death, but instead of finding relief, she found a grave by the side of her father, leaving a sorrowing mother, husband and 3 living children to follow those two of her children that had gone to their everlasting home before her. Funeral services by John Cross and the senior Editor from Rev. 14: 13, and Lam. 5: 21.

Died in the vicinity of Columbiana, O. October 7, GEORGE LAUER, son of Samuel and R Anna Lauer, aged 3 years, 5 months and 10 days. Funeral services by senior Editor from Isa. 32: 1-4. NB. The child had never learnt to speak plainly.

Died in Washington county, Pa. December 4, 1860 RACHEL CATHARINE FRIEND, infant daughter of Jackson and Mary Ann Friend, aged 2 years and 16 days. Funeral services by br John Wise from 1 Pet. 1: 24.

Died in Defiance county, Ohio September 2, of Diphtheria DAVID WINFIELD BOLLINGER, infant son of br Peter and sister Catharine Bollinger, aged 4 years, 8 months and 24 days. Funeral services from 1 Peter 1: 24, 25 by the writer

ELI METZ.

Died in Middletown, Adams county, Pa. August 26 of diphtheria, EMMA E., second daughter of brother Andrew and sister Eliza McMaster, aged 6 years, 3 months and 24 days.

### LINES on the death of Emma E. McMaster.

We had a lovely little daughter once,  
Who unto us was given,  
To show us bere below, how pure  
The angels are in heaven.

But now her eyes are closed in death,  
Calm is the marble brow.  
A lily on her cheek is set,  
Naught can disturb her now.

She was too good and pure for earth,  
And as her eyes grew dim,  
We knew that God who lov'd her best,  
Had call'd her back to him.

And as we turn'd aside to weep,  
This hope to us was giv'n.  
That Emma was with the angel host,  
Witbin the courts of heaven.

Her spirit ev'n now perbane looks down  
With eyes of earnest love,  
And prays that all her earthly friends  
May meet with her above.

O let us hearken to the voice  
Of one that's gone before;  
And so to live that we may meet  
With her on God's ambrosial shore.

Then in that holy blessed land,  
Where sorrow is unknown:  
We shall in love united stand,  
Around our Father's throne.

DANIEL H FAHRNEY.

Died near Covington, Miami county, O. September 17, 1861 SOPHIA ROYER, consort of John Royer, with disease of the heart; aged 38 years, 8 months and 17 days. Funeral services by Rev. Isaac Miller from 1 Thess. 4: 13, 14. How true, while in the midst of life we are in death.

C.

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The undersigned takes this method of informing his numerous friends, that he has permanently located near Martinsburg, where he will be ready to attend to the duties of his profession when called upon. The reason for his removal was to increase his facilities for sending his medicines to those at a distance. As his system of practice is peculiar to that of his father and grandfather he will pay particular attention to the treatment of Chronic diseases, such as: DYSPEPSIA, LIVER COMPLAINT, RHEUMATISM, SCROFULA, DISEASES PE-CULIAR TO FEMALES, &c. &c. and also diseases caused by the use of MERCURY and other mineral poisons.

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To those of our readers who may not be familiar with the character of the paper, we will state some of the subjects of which it treats. Its illustrated descriptions of all the most important improvements in steam and agricultural machinery, will commend it to the Engineer and Farmer, while the new household inventions and shop tools which are illustrated by engravings and described in its columns, with the practical receipts contained in every number, renders the work desirable to housekeepers, and almost indispensable to every mechanic or smith who has a shop for manufacturing new work, or repairing old. — — —

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We issue this circular for the purpose of enlarging our subscription list and of increasing our circulation. We hope that all our old subscribers will renew their subscriptions, and also that a large number of new ones will be sent. It is desirable that we hear from both old and new subscribers before the first of December, that we may know the extent of the Edition that will be needed.

Brethren and sisters and friends, we appeal to you, and solicit your assistance to give our new volume a wide circulation. Please respond to our appeal faithfully and timely.

HENRY KURTZ,  
JAMES QUINTER.

COLUMBIANA, Columbian Co. O.  
September, 1861.

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## Prospectus Of the Gospel-Visitor, For the year 1862, Vol. XII.

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The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. It is the object of this publication to contend for, and advance "the Faith which was once delivered unto the saints," as the only reliable rule of Christian Doctrine and Practice, and as the only remedial system which can restore to spiritual health a sin-disordered world.

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BY HENRY KURTZ & JAMES QUINTER.

—  
VOL. XI. December 1861. NO. 12.  
—

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## Der Evangelische Besuch für December

wird erst nach Neujahr erscheinen, wenn wir besser im Stande sind zu sagen, ob wir unser deutsches Blatt ferner fortsetzen oder für immer schließen sollen. Wenn irgend ein Freund oder Bruder geneigt wäre das deutsche Werk über sich zu nehmen, und den Herausgeber auch diese Bürde abzunehmen, der melde sich unverzüglich bey

Sen. Ed. of Gospel Visitor,  
Columbiana, O.

## Letters Received

From Dan P. Sayler by J. Q. receipt for \$14 of Missionsfunds. John Newcomer 3, for books, and again 5, for HB., (all sent.) D P Sayler, Obit. P M Rochester. JS Stayer Adam Hollinger. Leonard Furry. Eliz. Tyson, 1, for Vis. Jacob Kurtz, 6, for HB. (Sent, all but the extrabound, which shall be sent as soon as possible.) Henry Kurtz, Mt. Joy, 5, for HB. (Sent.) John Beshar. John G. Glock. Wm Moser. Jacob M. Thomas (letters returned.) Jonathan Garber 1,68 for HB. John Lutz. Hetty Engel &c. 10,77 for Vis. Mary Shaffer 1, for Vis. S B Replogle.

# Notice.

Our english subscribers will please excuse us, if the first No. of the new volume should come rather late, and perhaps not before the first of February, together with that No. An overhauling of our books, office and presses, and perhaps some greater changes will take place in the mean time of which our readers shall be fully apprised in due time.

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DR. LEBBEUS BIGELOW late of Adamsburg, Pa. was very successful in treating cancers. Before his death he communicated to the undersigned his mode of treatment, and they are now practicing it with success. They therefore invite those afflicted with cancers, to call upon them and test the efficacy of their mode of treating this malignant disease. Persons coming by the Pennsylvania central R. Road, will stop at Manor station. We will convey them from the station to Adamsburg, if informed of the time of their arrival.

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# THE GOSPEL - VISITOR.

VOL. XI. December 1861. NO. 12.

## The Difficulties of Scripture.

THE difficulties of Scripture are the things hard to be understood; and these are mainly the disagreements between our understanding of matters and God's statement of them in his Revelation—God's statements as disagreeing with our notions of literary propriety; with our demonstrations of scientific fact; with the decisions of our reason as to what is consistent and fitting in the affirmations of doctrinal truth; with our intutional judgments of what is right and proper on the part of God to do in the government and disposal of his creatures. Admitting now the presence and pressure of difficulties of this kind, the question comes up—How shall the candid inquirer come through these difficulties to the right and saving result in his study of Scripture?

say, unqualifiedly, that difficulties, mysteries, in this field, so far from being an objection, constitute the brightest aspects of glory to the divine Word. This tread, and stride, and reach of the Infinite, are but the mark and sign of Divinity.

These difficulties of Scripture which will arise — it is well to meet and consider them, as they lie in the Bible. For every difficulty is less as it lies in its place on the sacred page. Then further, the best material for dealing with it is furnished in this quarter. Suppose it a difficulty of interpretation: every one knows that the connection and comparisons of Scripture greatly diminish the difficulty, and, probably, will soon avail to remove it. Be it a difficulty against faith, taken as it lies in its place—the analogies of faith brought to bear upon it, will

At the outset, let the necessity be cause it to disappear, or will change admitted, that there be things of it to a bulwark of strength and defense. Furthermore, this reading elation. Of course there will be difficulties, intricacies, of the more trivial sort, reaching as the Book does into remote antiquity, having to do with all times and customs. Still more is it to be expected that there will be difficulties, embarrassments, of the graver sort—those inherent in the subjects relating, as they do, to God and his boundless affairs, and to the setting forth, as far as may be, of his own ineffable and incomprehensible nature, and of that scheme of operations which demands Eternity for its development, and Infinity for its theater. We and comparing, and consequent intimacy with Scripture, does this excellent service—it fills the mind with the true idea of God—God personal, infinite, holy, just, retributive, merciful. This just conception of God which the Bible brings in upon the soul of the comprehensive reader, in turn prepares the soul to judge rightly of any balking difficulties of the Bible. Let the idea of God even, which the light of nature teaches, be received—God in the infinity and supremacy, the holiness and justice of his character; let the person come with this con-

ception to the Word, and he will find that believing in God helps directly to believing in his Word;—first, God's character in its integrity; then, consequent, God's Word in its integrity. They are perfect correspondences—the one the transcript of the other.

Suppose the person views God as a God of justice and holiness—the Supreme Possessor, the Supreme Disposer; and man as a sinner, having forfeited all claim, all good. He reads now that God has seen fit summarily to destroy an entire generation or race of these his sinning subjects;—what then? With his view of God's character, he has no difficulty with that sweeping act of destruction. God may do it by a flood, or he may commission the sword to do it—his servants to do it—it is the same: the just God adopting his own time and mode of retribution. But take away the attribute of justice from God, and the taint and forfeit of sin from the creature, then when you read in this Word about those Divinely-commis-sioned slaughters of the olden time, you are greatly scandalized; and you put from you the Book and the Religion which countenances and indorses such things. To such a one, standing at this point, nothing appears of God, as writing out his holiness, or vindicating his justice, but only this—so much dear, semi-divine humanity has been wantonly cut down. One of these persons stands with, and before, the God of nature and of the Bible, and has no trouble; the other stands with the creature, sides with the human, and against the Divine; and the Bible, pretty much through, proves a cross and a vexation to his soul. Let

him now do one thing—change his position; take his stand before the Being, revealed alike in nature and Scripture, admitting his attributes and rulership, and he will find that this change will do much toward fetching the awry things of the Bible about right.

In our contest with difficulties we should ever bear in mind, that the difficulties, as we have already intimated, are in the facts themselves. The Bible does not create, it only records them. They abide in nature, in existence, in the divine arrangement of things. They are matters found in the Bible scheme of religion—matters connected with depravity, probation, redemption, perdition; particularly man's fall and doom, as conflicting with what is just, honorable, and good, on the part of God. Our ground of faith and of relief here is to leave all with God. The facts are thus behind and back of all Revelation; and many of the things are but partially revealed; and it is written for our learning and our humbling,—*this is written*—“Canst thou find out the Almighty to perfection?” Still, we can believe in him; can trust where we cannot see; and bow, and say, “Even so, Father, for so it seemeth good in thy sight.” If we thus bow, and wait the evolutions of his Providence—the majestic unfoldings of his scheme, we may rest in satisfaction that all shall be brought right—every obstructing difficulty turned to an according harmony, and to the material of boundless glory to the wonder working God.

When we speak of difficulties against the Bible and Religion, it is well to understand where there are no difficulties. There are none at

this point, namely, that the great historic facts on which the Bible and its religion rests are not proved—no difficulties on the score of defective proof. The birth, the life, the miracles, the death, the rising, the ascension of Christ—these are amply proved; so also the great facts, miraculous and fundamental, on which the former dispensation rests—these are all proved—stand forth to-day as unquestionable facts. While there may be difficulties—things hard to believe elsewhere, the most feasible certainties are here. We say then to any one whose soul is in doubt, and seems drifting—Anchor on this objective ground. The fluke of the slenderest faith, inserted in this bottom, will steadfastly hold. Isaac Taylor says, not extravagantly, “that every particle of the new style of infidelity disappears before the fact admitted, that Jesus rose from the dead.” This and the related facts must be admitted. Infidelity dishonors them, but has not seriously attempted to disprove them. The argument that establishes them, stands to-day intact; and the column of facts stands, as it has stood through the centuries, in its rock-like massiveness; and the pickaxes of the feeble folk who have come up to it and struck at its ribs of adamant, only show to the generations how solid and impregnable it is. We repeat to any in trouble or in fear: Come under the shadow of these time tested verities—these imposing and towering certainties, they are competent to shield and keep your soul.

We ought to add that there is a sense in which we may put the Bible—God’s Word—above and independent of exterior evidence—put it

as a grand, prescriptive fact, as one of the greatest and most strongly marked of the works of God. It is before us, and about us, and above us, as a work of God; the foundation-stones of it, the work of God; the stiff, unrocking pillars of it, the work of God; its frame and heart of God’s fashioning and vital breathing. We say of such a growth, in such a world, it is needless to ask, Is it true? Enough to ask, Is it at all? If it is, it is true; its being such as it is, is its demonstration that it is of God. And how confirming to faith to trace and study it in this light, as a work of God,—reaching back to the beginning, taking to itself slowly successive accretions—piece after piece divinely joined on, till advanced to its present noble perfection. It towers; it spreads; it multiplies its being; it lives and goes forth. It is on the hills of Caffraria, in the very heart of Africa; among all the tribes of India, and on most of the isles of the sea; has leaped the walls of China; entered the gates of Japan; penetrated the seclusion of the Turk; empowered to speak in all the tongues of men;—everywhere it proves vital, profuse in its miracles of reform and of mercy, taming the savage, making brutish forms into men, implanting the law of integrity, breathing a spirit to endure, comforting mourning hearts, enriching the poor, teaching the weak to conquer, and the fearing to die. This Word and work of God abroad performing results such as these, how natural for those it has blessed to deem it enough to see it; and difficult on seeing, not to see God in it. How incongruous, not to say ridiculous, for the creature, from

whom but lately have been laid cross in all its weight and sharpness; away the pins of his swadling bands, nay, it lightens it so that oftentimes we do not feel its pressure. this ubiquitous work of God, and We can glory both in the cross and doubt if it be true and worthy of his the shame. We have less of notice and study.

Evidently, the way to get along with the Bible, and have no controversy with it, to be convinced by it, and get good from it, and be drawn more and more to it, is to approach and use it as a remedy—a power of merciful healing and recovery. Whoever will come to it, bringing the knowledge of his sin; and with this knowledge, come to the Christ who fills these Scriptures, and receive him, the Word of God, the Logos, the Revealer, the Atoner, the Intercessor, he will probably find relief at once from his sins and his perplexities—satisfied with the evidence that he is a new creature in Christ Jesus.

*Independent.*

---

From the "Voice of the Prophets."

**THE GLORIOUS MORNING! IT  
SOON COMETH, AND IN THAT  
MORNING A KINGDOM.**

The man of sorrows had joy set before him. And it was for this that he endured the cross, despising the shame (Heb. 12: 2). He needed it, and so do we; for he who sanctifieth and they who are sanctified are all of one. He found in it strength for the bearing of the cross and the endurance of the shame. So may we, for as the path he trod is the same that is given us to tread in, so the strength is to be found where our forerunner found it. There is joy in store for us, even as for him; joy not only like his own, but his own very joy (John 15: 11.) This makes us willing to bear the

cross in all its weight and sharpness; nay, it lightens it so that oftentimes we do not feel its pressure. We have less of these than he had, and we have all his consolation, all his joy to the full.

When this is lost sight of, selfish melancholy often fastens on us. We brood over our griefs till they engross us entirely, to the shutting out of all else. We magnify them; we spread them out and turn them over on every side in order to find out the gloomiest. We take credit to ourselves for endurance, and thus feed our pride and self-importance. We fret under them, and at the same time grow vain at being the objects of so much sympathy,—at having so many eyes upon us, and so many words of comfort addressed to us.

Nothing can be more *unhealthy* than this state of soul, nor more unlike that in which God expects a saint to be. It shuts us into the narrow circle of self. It contracts as well as distorts our vision. It vitiates our spiritual tastes, it lowers our spiritual tone, it withers and shrivels up our spiritual being, unfitting us for all offices of calm and gentle love, nay, hindering the right discharge of plain and common duty. It is in itself a sore disease, and is the source of other diseases without number.

To meet this unhealthy tendency, God seeks to draw us out of ourselves. He does so in holding up the cross for us to look upon and be healed: but he also does this by exhibiting the crown and throne. The cross does not annihilate man's natural concern for self, but it loosens

our thoughts from this, by showing us, upon the cross, One to whose care we may safely intrust self with all its interests, and in whose pierced hands it will be far better provided for than in our own. So the vision of the glory does not make way with self, but it absorbs it, and elevates it, by revealing the kingdom in which God has made such blessed and enduring provision for us, as to make it appear worse than folly in us to brood over our case, and make self the object of our sad and anxious care. If we are to have glory as surely and as cheaply as the lilies have their clothing, or the ravens their food, why be so solicitous about self? Or why think about self at all, save to remember and to rejoice that God has taken all our concerns into his own keeping for eternity?

Thus God beguiles us away from our griefs by giving us something else to muse over,—something more worthy of our thoughts. He allures us from the present, where all is dark and uncomely, into the future, where all is bright and fair. He takes us by the hand and leads us, as a father his child, out from the gloomy region which we are sadly pacing, with our eye upon the ground, bent only upon nourishing our sorrows, into fields where all is fresh and Eden-like; so that, ere we are aware, joy, or at least the faint recollection of it, has stolen into our hearts, and lifted up our heavy eyes. He would not have us abiding always in the churchyard, or sitting upon the turf beneath which love is buried,—as if the tomb to which we are clinging were our hope, not resurrection beyond it;—he would have us to come forth; and having al-

lured us away from that scene of death, he bids us look upwards, upbraiding us with our disbelief and folly, and saying to us,—“They whom you love are yonder; ere long he who is their life and yours shall appear, and you shall rejoin each other, each of you embracing not a weeping sickly fellow-mortal, but a glorified saint, set free from pain and sin.”

There is nothing more *healthy* and genial for the soul than these anticipations of the morning, and of morning glory. They are not visionary, save in the sense in which faith is “the substance of things hoped for, the evidence of things not seen.” They transfuse the life of heaven through our frame, either on the one hand, making our languid pulse to beat more swiftly, or, on the other, our feverish pulse to throb more calmly and evenly. They act as regulators of the soul in its wild and inconstant movements, neither allowing us to sink too low nor to soar too high. They tend to steady our extreme impulses by acting as a counterpoise to the weight of grief which so crushes us with its pressure.

They withdraw us from self and self-broodings, they widen the circle of our sympathies, and throw back into the distance the fence of exclusiveness, which, in times of suffering, we are apt to throw up around ourselves. They check mere sentimentality, and forbid us to indulge the flow of grief for its own luxury. They prohibit morbid gloom, which loves to shut out society, and chooses loneliness. They fill us with energy for facing the toils, and with ready courage for braving the dangers of the night. They animate

us with the calm but indomitable confidence of hope, a hope which expands and brightens as its object approaches.

The morning! That is our watch-word. Our matin and even song are full of it. It gives the line to life,— imparting color to that which is colorless, and freshening that which is faded. It is the sun and term of our hopes. Nothing else will do for us or for our world,—a world over which the darkness gathers thicker as the years run out. Stars may help to make the sky less gloomy; but they are not the sun. And besides, clouds have now wrapped them so that they are no longer visible. The firmament is almost without a star. Torches and beacon-lights avail not. They make no impression upon the darkness; it is so deep, so real, so palpable. We might give up all for lost, were we not assured that there is a sun, and that it is hastening to rise.

The church's pilgrimage is nearly done. Yet she is not less a pilgrim as its end draws nigh. Nay, more so. The last stage of the journey is the dreariest for her. Her path lies through the thickest darkness that the world has yet felt. It seems as if it were only by the fitful blaze of conflagrations that we can now shape our way. It is the sound of falling kingdoms that is guiding us onward. It is the fragments of broken thrones lying across our path that assures us that our route is the true one, and that its end is near,—that end, the morning with its songs; and in that morning, a kingdom; and in that kingdom, glory; and in that glory, the everlasting rest, the sabbath of eternity.

BONNAR.

### ALL RIGHT AND ALL WRONG.

I once conversed with a middle-aged man, and endeavored to impress upon his mind the importance of attending to the work of religion. He met me with the reply, that he believed it was "all right" with him. He was habitually a Sabbath-breaker, profane and intemperate, but was kind in his family, and obliging as a neighbor; and repeatedly he assured me that he had always meant to do right, and that he considered this as good as anybody's religion.

Before long wasting consumption fastened upon that man, and he expressed a willingness to die, if his Creator willed it, because he had found this a hard world, and he was willing to go and be out of trouble. I spoke to him of salvation by Jesus Christ, provided as an inheritance in heaven for penitent sinners, who believe in the Saviour, and put the question whether he had got a good title to that inheritance.

"No," he said, "I have not."

"You must get a title," I said to him, kindly. "As you look over these fields around yon, they look beautiful, but it makes a great difference with you whether or not you have a good title to them, and can say, 'they are mine.' As a sinner, you have forfeited heaven, and now yon can only recover a title through Christ, and be admitted there as a saved sinner."

One day I saw that he appeared differently from what he had before, and, on asking him how his past life appeared to him, he replied, with solemn emphasis: "It looks bad, sir; it is wrong, *all wrong*." I pointed him to the Lamb of God.

What opposite views men take

at different times of their own characters! Under the influence of selves, and imagine that all is peace self-flattering and false views and and safety, when sudden destruction feelings at one time, they think is impending. Be honest with their life all right. At another time, they look upon the same life, and pronounce it all wrong, and find no good thing in it. "All these have I kept from my youth up," said the young ruler to Jesus. Yet, he lacked a title to the "treasure in heaven."

Beware of founding your hope of eternal life on a superficial and partial judgment of your life. Look down deeper into your heart; examine the motives which are the springs of your action; analyze your character by the light of God's law. Then you will see, by the help of the Holy Spirit, that you need a Saviour, and will feel the worth and sufficiency of Christ.

The feelings and interests of sinners warp their judgment, and lead them into disastrous mistakes about themselves and the course of conduct which they are pursuing. The sinner feels reluctant to condemn himself and to see that he is in danger. He takes a partial view of his life; he looks at some fair fruit of his character; and hastily ventures to presume that all is right, and that he is safe for eternity, though other parts of his life are palpably at variance with the law of God, and though all parts of his character are far removed from obedience to God. Rebels against righteous government seek self-justification, and they must soon lose their courage, if they fail to persuade themselves that they have a good cause. But it is a brief and delusive advantage which they gain by falsehood or vannting self-flat-

terry. So sinners may deceive them-  
selves, and imagine that all is peace  
and safety, when sudden destruction  
is impending. Be honest with  
your own soul. God is not mocked.  
Seek to know the worst of your  
own ease, and look to Christ, who  
is able to save.

### *Tract Journal.*

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### THE GOSPEL IN TURKEY.

The interesting statements here given are from a letter recently received by the Secretaries of this Society from the Rev. Mr. Pollard, missionary of the American Board, who writes from Kharpoot, Eastern Turkey.

"Though much has been and is being accomplished by means of the living preachers and teachers, much also has been done by means of the printed page, by means of the Bible, Testaments, and other books which have been put into circulation in this land by Bible and Tract Societies. And books can often accomplish here what no other instrumentality can accomplish. Many a man who never attended a Protestant chapel, being afraid of being called a Protestant, and thus injured in his business, or in some other way, quietly purchases a Bible or Testament, and other Protestant books, carries them home, and carefully reads and examines them. And it often occurs that the man, having thus secretly obtained a knowledge of the truth, finds it like a fire shut up in his bones, and can not rest until he openly professes and defends what at first he was afraid or ashamed of. And though we feel greatly encouraged by the increased number of attendants on public worship in various places, yet

these are no just index of the progress and extent of the work. The number of books sold shows a wider spread of the knowledge of the truth, and a still deeper interest in it. For example, at Arabkir, books have been sold from year to year, and now thousands of copies are scattered among the people of the city and surrounding villages. And it is estimated that, in the city of A—, at least two thirds of the 1,200 Armenian families are supplied with copies of the Scriptures, in whole or in part.

"The head man of the Armenian community has quite a library, consisting of nearly all the Protestant books which have been published in the Armenian language, and he declares that not only have the books been useful to him, but that the residence of missionaries in the place has been of benefit to the whole Armenian community. It is a great reason for thankfulness that, in most parts of this region, there is no hindrance to the circulation of the Word of God, where a few years ago books were often taken from the people, and destroyed by the ecclesiastics. At Bitlis, however, where the work is of comparatively recent origin, some difficulties of this kind have been experienced. For the first five months of the year 1860, the work seemed to be going on prosperously, until at last an audience of 100 were accustomed to attend at the Protestant chapel on the Sabbath. The ecclesiastics became alarmed, fearing that all their people would become protestants, and at once commenced a systematic persecution, compelling nearly all of those who favored the

Protestants, or attended their places of worship, to go back; and they took from them their books which they had purchased, about 70 in number; which were not destroyed, felt in it. For example, at Arabkir, but locked up in a monastery, where books have been sold from year to year, and now thousands of copies are scattered among the people of the city and surrounding cities and villages. Numerons instances might be brought forward of the Scriptures and other books to show the desire of the people to obtain books, and the benefit which has resulted from their perusal.

"About two weeks since, on Saturday, 1st inst., Baron Aardnos, the converted priest of Shepeek, was ordained as pastor over the little church in his native village. The ordination took place at Arabkir, before an audience of between 300 and 400. This priest was first enlightened several years since by means of a Testament and a tract, or tracts, which were given him before any missionary had come to the place.

"A few weeks since, a helper at Arabkir gave to an Armenian boy a few tracts, who wished to carry them home, and read them. On the way, he met the Armenian Vartabet, who took the tracts from him, tore them up, and threw them to the winds. But a few days after, occurred the Armenian Easter, when the Armenians are accustomed to assemble in their church about midnight, and remain there until Sabbath morning. The helper, hearing of what had been done by the Vartabet, collected all the tracts he could find, and tore them up leaf by leaf. These leaves he took and scattered before the door of the church on Saturday eve, before the crowd assembled, and, as they were picked up by different individuals, they became widely scattered. In the morning, it was declared by an

Armenian that 1,000 tracts (the number of pages was in fact 130) had been distributed before the church door the night before, and that every one of them was written against the forms and ceremonies of their church. Though this was of course an exaggeration, yet we hope that some good was done to some individuals.

"This same helper was employed during the past winter at the city of Egin. There, more obstacles than usual are found to obtaining access to the people, since many of them are wealthy and proud. It has been difficult to induce them to buy books, or even accept them as a gift, but, during the last winter, the demand was greater than ever before. On one occasion, G., the helper, saw a number of persons assembled on the flat roof of a house for a wedding, where they were having music, dancing, etc. He sent up a boy to inform them that he had some Protestant tracts which he would distribute to those who came down. Immediately, the whole company, leaving the music and dancing, came down, and received the tracts. And, what is rather remarkable, two Armenian merchants, having obtained Protestant books from the capital, now expose them for sale in their shops.

"We need not say more to increase your interest or that of the friends of your Society, in the work of reformation going on in this land, or to engage your prayers in our behalf. But we would acknowledge with gratitude the material aid which you have heretofore afforded us, and express the hope that the present disturbed state of our beloved native land may not so far

interfere with the operations of your Society as to render you unable to assist us in like manner in time to come.

"Yours very truly and respectfully,

"In behalf of the Mission to Eastern Turkey,

"GEO. A. POLLARD."  
Tract Journal.

### THE CHRISTIAN CONVERSATION.

*"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."* Col. 4: 6.

The gift of speech is one of the principal distinctions between intelligent beings and brutes. We should therefore try to make it result in the conferring upon us of the greatest amount of good possible. We should be very careful not to use this talent as a promoter of vice or as a tool of folly. The Christian system, carefully observant of all that pertains to our holiness, our happiness, and our usefulness, directs the government of our conversation, as well as every thing else belonging to us. Christ in the following words would impress us with the necessity of giving a due regard to our conversation: "I say to you, that every idle word which men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, or by thy words thou shalt be condemned." As our words are of such importance, it is not strange that David prays, "Set a watch, O Lord, before my mouth; keep the door of my lips;" nor that Paul should direct Timothy to "hold fast the form of sound words." It is said that Lot was "vexed with

the filthy conversation of the wicked." And in the same epistle that the words which stand at the head of this article are taken, the apostle directs to "put off filthy communication out of the mouth."

But we have not only a vain and filthy conversation condemned, but we have likewise a christian conversation recommended, and, indeed, commanded.

The direction to Christians to have their speech "always with grace seasoned with salt," implies much. Having our speech "with grace," implies probably the idea of manifesting kindness in our speech, as kindness is one of the first definitions of grace as defined by Webster. For as kindness, good will, or benevolence, (all these terms conveying a similar idea) is a Christian temper or disposition, if there is a proper harmony between the dispositions of the heart and the "speech," as there certainly will be in the true Christian, his speech will be "with grace" or kindness.

In a prophetic description of the Messiah, Ps. 45: 2, it is said, "Thou art fairer than the children of men: grace is poured into thy lips:" "Such honey and milk were under his tongue, so delightful and salutary was his doctrine, that even his enemies found themselves obliged to confess, 'never man spake like this man.' John 7: 46. His word instructed the ignorant, resolved the doubtful, comforted the mourners, reclaimed the wicked, silenced his adversaries, healed diseases, controlled the elements, and raised the dead." Such were the manner and matter of the Savior's speaking in the synagogue at Nazareth, that it is said "And all bare him witness,

and wondered at the gracious words which proceeded out of his mouth." Luke 4: 22. His speech surely was "with grace."

Speech being "seasoned with salt" implies that it should be made pleasant, agreeable, and useful, since salt renders our food agreeable; and it also preserves it. The speech of the Christian then should be useful, instructive and edifying.

Speech or conversation governed by the principles contained in the divine lesson with which we have commenced this essay on Christian conversation, will be free from the fault of exaggeration. Many for a want of having their speech "seasoned with salt," exaggerate so much, that the real truth is lost sight of in a world of misrepresentation. Every thing described by such is made larger or smaller, better or worse than it really is. Exaggeration is a species of falsehood. And surely, if our speech is "seasoned with salt," all falsehood will be excluded, and nothing but truth will be spoken.

Harsh and hasty words will be excluded from conversation if the apostles' rules control it, "A friend came to us some days since in evident trouble. He said that a few hours before, he had been conversing and arguing somewhat warmly with an old and respected neighbor, and that in the heat of controversy, he had touched a delicate subject somewhat harshly, and had thus given pain without intending to do so, and he sincerely regretted and deplored the circumstance. The other evidently felt the remark keenly, for the blood mounted to his forehead, and then he became deadly pale, and for a few seconds

he was unable to speak. Seeing the error he had committed, and the injury he had inflicted, our friend terminated the conversation abruptly, and, as he confessed, awkwardly enough, but the subject had annoyed him ever since." Often have harsh and hasty words inflicted wounds which have not been soon or easily healed. Words are called, Ps. 55: 21, "drawn swords." They are powerful for good or for evil, and if "seasoned with salt," they will accomplish good. *Think twice before you speak once* is a proverb which embodies some of the principles in it which are contained in the apostolic precept we are considering. And if we are to be justified and condemned by our words, then should we not speak without first reflecting upon what we are going to say. If our speech is "with grace" and "seasoned with salt," we will not use words of slander, nor any words which can injure our neighbors or sow discord among them. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law." James 4: 11.

Moderation in the use of words is another principle inculcated in the apostle's command to Christians to "let their speech be always with grace seasoned with salt." "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Pr. 10: 19. "God is in heaven, and thou upon earth: therefore let thy words be few." Eccl 5: 2.

"A wholesome tongue" and this means the same as having our speech "with grace seasoned with salt," is said to be "a tree of life."

Pr. 14: 4. In Pr. 10: 11, the similitude used is a well, and it is said, "The mouth of a righteous man is a well of life." These similitudes are very expressive. "A wholesome tongue" and the "mouth of a righteous man," or in the language of Paul, "speech with grace, and seasoned with salt," are a well of life, and a tree of life. What a striking contrast between the conversation of the righteous and that of the wicked! The former is compared to a well of life, and a tree of life; while the latter is compared to a sepulchre: "Their throat is an open sepulchre; with their tongues they have used deceit." Rom. 3: 13.

The influence exerted by the speech of the Christian, is like ripened fruit, or like the fresh water from the well, or like the food that is made pleasant to the taste by being salted, and it conveys instruction and spreads comfort to all within the sphere of that influence. And when we consider the power of our words on the world, and on our own destiny, we may say with the apostle Peter, "What manner of persons ought ye to be in all holy conversation and godliness."

J. Q.

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#### The Sign of the Prophet Jonah.

When we consider the glory of the death and resurrection of Christ, as the greatest event in the mediatorial history, and that on which the faith of the Church chiefly hinges, we are apt to feel as if that Old Testament incident under which our Lord sets it forth, were hardly worthy of such august companionship. When the generation to which the Son of God came sought a sign, he declared that "there shall

no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." It was thus that our Lord thought it fitting to set forth the greatest event in our world's history; and if the type chosen by him seems to us too partial or too poor, it is probably because we have not sufficiently studied it in all its accessories and allusions, as the type preappointed for the use of the great Teacher, when revealing his own death and victory. Let us for a little, keeping this in our view, meditate upon the history of the prophet Jonah.

He was, in the first place, the oldest of the prophets. Prophesying about the year B. C. 800, he preceded the earlier prophets, such as Isaiah, Hosea, and Micah, and died two centuries before the later, such as Jeremiah, Daniel, and Ezekiel. And while to Christ gave all these prophets witness, testifying beforehand his sufferings and the glory that should follow, there was one, the first of them all, who had already become a type of him, not by spoken message, but by his own eventful history. Is it not touching to find our Lord, who is ever ready to acknowledge the faith and forget the sins of his servants, passing over all these sons of consolation and sons of thunder, to reach that rude old prophet, stubborn, indeed, and hard to teach, but a true servant of the God who saved his life from corruption? All the prophets and the law prophesied until John and the kingdom of God had come; but here we find the first of all that "goodly fellowship" linked to the last and

greatest, even to the great Prophet promised unto the fathers, who, when he would commend himself to an unbelieving generation, called himself only "a greater than Jonas." Eight hundred years had that grey head slept in the dust, and that burning, passionate heart forgot "to be displeased exceedingly, and to be very angry" with the dealings of his God. And now, when the King had at last come to his temple, he calls to his earliest herald and forerunner, and lays his hands upon his head, and declares him to have been the unconscious witness and setter forth of the death, and burial, and rising of his incarnate Lord.

But if Jonah was the first of the prophets, his history, as we all know, was stranger than that of almost any of them. We all remember that scene on the deck, when the Lord had "sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." Then, when the mariners were afraid, and cried every man unto his god, and could not lighten the ship, though they threw forth the wares, and at last cast lots, and the lot fell upon Jonah—he confessed who he was, "an Hebrew, and afeard of Jehovah, which hath made the sea and the dry land." And he told how he a prophet of the Lord, had fled from the face of the Lord, and "I know that for my sake this great tempest is upon you." And even those rude seamen and heathens were appalled as they looked on the face of him whom the God of heaven was pursuing with his elemental wrath, and who even now, amid his awful consciousness of

guilt, professed himself still a fearer and servant of Jehovah. He had said to them, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you;" (and this spake he not of himself, but being the first of the prophets, he prophesied that Christ should so die for all the children of God that were scattered abroad). Yet they would have saved him if they could. But when the sea wrought and was tempestuous against them, and the raging billows of the Levant had broken their oars, "for the men rowed hard to come to the land," then they addressed themselves to their solemn sacrificial act. "Wherefore they cried unto Jehovah, and said, We beseech thee O Jehovah, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Jehovah, hast done as it pleased thee." So Jonah was cast into the sea; and the sea ceased from her raging, and the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Who can read this story without being reminded, not indeed by all, but by some things in it, of the more awful sacrifice that was to be accomplished at Jerusalem? If Jonah was a sign in being three days and three nights in the heart of the deep, surely he was also in the manner in which he was committed to it. Think of the greater tragedy that has since been enacted, and the principles which it illustrates. What is this world of ours but a "ship fleeing from the presence of the Lord!" Deceitful gleams of sunshine in front, dark thundering clouds behind, the moan of the storm to come wailing in the air.

The Lord hath sent forth his wind into the sea, and men tug in vain each at their several oar of life, and find it labor and sorrow. We cry every man unto his god, and our gods do not deliver us. We cast forth the riches which we have gathered and which we idolize, and our load of life is lightened for a moment, but the great storm of existence is not appeased. Still "there is sorrow on the sea." Age after age men have cowered and shuddered as the thought came upon them that this life is a life apart from God, and that all troubles are but the successive surges of a tide that shall one day close over them in retribution. And so has the world-ship been drifting on her way to the iron-bound shore,—

When, lo! upon the reeling dock a weary Stranger stands,  
And to the dark devoted crowd stretches his suppliant hands;  
'From the face of God, from the face of God,  
    from the face of God ye flee.—  
'Tis the blast of the breath of his nostrils that  
    shakes this stormy sea!  
But take ye Me and cast me into the troubled deep,  
And the wrath that is roused against you will  
    be pacified and sleep."

"With wicked hands" they seized Him, and threw Him, the Prince of life, into that gulf of death; and his last words were, "Father forgive them; they know not what they do." With wicked hands,—but it was the determinate counsel and foreknowledge of God, and it was his own great love, which many waters could not quench, nor the floods of death could drown. And let us not omit to notice that point which, while it seems at first sight the most unmistakable discrepancy between the type and the antitype, is in fact their most central bond

of union. Jonah was the one sinner on board the ship, and for his sake was the great tempest upon them. How shall we use such words of the Holy One and the Just? Yet most true it is in fact, and it is scriptural to speak it in words, that he *became* the *one sinner* in that company which he came to save. It was not that he "bound them in the bundle of life" with himself. It was not even that he bound himself into the bundle of their death. It was that he took all their death and all their sin upon himself, so that they should be free, free from both. In the awfully glorious words of Scripture, he became sin that they might be made the righteousness of God in him; and so when God's storm hurried after their bark, it sought but him. The lot fell upon Jehovah's servant, and he said, "Lo, I come!" It was a *real* sacrifice. He had, no doubt, voluntarily taken upon him their guilt, but he had taken that against which the thunders of God *must* bend themselves. And so when *he* perished *they* were saved. The sea ceased from her raging. The great sacrifice had been offered, never to be repeated. The great propitiation had been made. The men whose sins he had carried into the depths of the sea, had now only to stand in white on the "heavenward-bound ship" (as the early Christians loved to describe the Church), and fear the Lord exceedingly, and offer the sacrifice of thanksgiving, and pay their vows. "It is finished." From that hour of consummate and final sorrow, the desired haven is open to every soul of man who will enter in, and a voice has sounded through all the lives of all the generations of men,

calling them to the land where there is "no more sea," and where Christ, who died unto sin once, liveth unto God.

"Three days and three nights in the heart of the earth." This is the point which our Lord has specially signalized as the sign of his own burial. It is universally recognized as such; and as we are at present attending to those parts of the type which are in more danger of being overlooked, we may now, having already considered *Jonah's propitiatory or expiatory sacrifice*, attend also to his wonderful and doubtless prophetic *prayer*. No one who remembers how the sixteenth, and twenty second, and other psalms are applied to the Messiah, can doubt that this also has the same profound and sacred meaning; and in some respects it is more suggestive and solemn than any of them. It reminds us in every verse of One who in after days "prayed with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared." Concerning him the Church has long confessed that "He descended into hell", or the abode of the dead; and this is a prophet's cry "out of the belly of hell." "The waters compassed me about, even to the soul; the depths closed me round about; the weeds were wrapped about my head; I went down to the bottoms of the mountains; the earth with her bars was about me forever." So He who lay in Joseph's tomb was sealed over unto death, the earth guarding her prisoner. Or if we take the prayer as more applicable to the hour of mysterious sorrow before the betrayal, then with what a voice do these awful

words fall upon us, "Thou hast cast it was "not for that nation only" me into the deep, in the midst of that he rose again, though to that the seas; and the floods compassed nation his message came first, "be me about; all thy billows and thy ginning at Jerusalem." God raised waves passed over me!" "Then I said, I am cast out of thy sight" Jonas from the deep, not to remain idle and alone in Galilee,—Jonas, ("My God, my God, why hast thou like our Lord, was a Galilean,—but forsaken?") "Yet will I look again to preach to the Ninevites. And toward thy holy temple." ("Not my will, but thine be done.") So the Son of man, like Jonah, descended "God, having raised up his Son Jesus, sent him to bless "the children of the prophets first, and all nations thereafter, "in turning every one of them from his iniquities." And in the manner of the message, too, into the abyss of death; so, like Jonah, was he delivered. "It was our Lord points out a resemblance. not possible that he should be holden of it." David of old speaketh concerning Him, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." And so this prophet in later days, "Out of the belly of hell cried I, and thou heardest my voice; thou hast brought up my life from corruption, O Lord my God."

These considerations make it plain enough what a rich and magnificent sign is that of this oldest of Israel's prophets, and how much our Lord intended to recall to faithful hearts and watching minds, when he said that as Jonah was three days and three nights in the whale's belly, so shold the Son of man be three days and three nights in the heart of the earth. But let us, in conclusion, refer to one other utterance of Christ on the subject: "As Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." It is remarkable that this first prophet was a prophet, not to the Jews, but to the Gentiles, and was raised from his living tomb to preach to a metropolis of heathendom the message of Jehovah. So when that "one Man died for the people, that the whole nation should not perish,"

"Jonah was a sign" to the Ninevites. He not merely preached; he was himself the sermon. As he went round that exceeding great city of three days' journey," crying with a loud voice, men saw one who had been in the very jaws of death, and was drawn from death to preach to them. So, and still more, with the great Prophet of the world. The risen Savior is the great sign unto mankind. Our Preacher hath his vesture dipped in blood. He is himself the message which he brings. In every church and chapel under heaven where the gospel is truly preached, we hear the message of One, who to calm the storm of God's anger, threw himself into the heart of the deep, while all the waves and billows went over him. And hearing his message, we hear HImself. We have to deal with HImself. He is present. He calls upon us to be buried with him in baptism to the life of sin and death, and to rise with him to a new life, quickened in us according to that working of God's mighty power, which he wrought of old when he raised Christ from the dead.

**National Judgments & national Sins.**

What is sin? Is it not all that is antagonistic to the law of God? Is it not the will of the creature asserting itself in opposition to the will of the Creator? What say you to the idea that the tendency of our national life has been to foster an intense individualism, a selfishness, a worldliness, which has been cropping out more and more in most reprehensible shapes before God and man? Poisonous plants, stinging nettles may have a smooth white root; and so may theories and principles in morals and religion, and even in politics, which have appeared harmless—mere matters of speculation—be the root of mighty mischiefs which are growing up around us.

The old historic force which was behind us, the Puritanic faith which was the soul of our beginning as a nation, recognized *the authority of God as supreme*. But at length an infidel spirit joined issue with this, and the result has been a most sturdy development of wilful individualism. Liberty has been deified. Personal impulse, intuition, will, has become a law. One word in the New Testament expresses the idea, “heady.” The immoralities which lie on the surface of society are only the results of this individual assertion, which appears to have been developed to an extraordinary degree by our ample freedom. When we treat of profane speech, of Sabbath desecration, of disobedience to parents, and disobedience to magistrates and disregard to law, what is the course, the habit which underlies them all, but the putting forth of men’s own will in contempt of all restraint and resistance to the will

of God? Have the events which are now spinning and weaving our history so fast, sprung into being in a moment without an ancestry of causes? Is there no natural connection between the recent developments and certain habits of national character? They surely have not been produced by a habit of reviling, extolling, and honoring *law*, whether human or divine.

We have no faith in any measures for the true permanent prosperity of our native land save those which God has revealed: the regeneration of human souls by the power of his own word and Spirit. The religion of the Bible is the true foundation of empires, the security of states, the strength of governments, the only life and glory and exaltation of nations. Our trust for national prosperity is not in material wealth, not in forms of government; it is only where God has placed it, in the reaching of the human will by that redemptive force which is above and beyond nature; and when this has become so frequent in individual minds, so general, so prevalent as to be the characteristic of the nation, there cannot be any inward or outward trouble which would endanger us.

The people have been incredulous when God has been calling upon them, by his Sabbath and his ministers, to subject every thought and imagination and will to his supremacy, treating the summons as the idle wind, stiffening their own wills meantime more sturdily, and rushing after selfish aggrandizement, till the very foundations are endangered, and they are compelled to pause and invoke the merciful aid of the Almighty.

And how is this aid to be vouch-safed? We believe in the efficacy of prayer in turning away the Divine displeasure. God can dispose events in his providence which will give us deliverance from his judgments; but the direct method to obtain his mercy is in the imbedding of true religion into the national life as the herald and pledge of national reformation. Any thing short of this is a temporary expedient, a mere palliative for an hour. Where is the power, short of that which is supernatural and divine, which can work such a radical change in human nature as will be the basis of a happy, prosperous, and permanent social reformation? The only basis of national prosperity is in the two tables of the divine law; and an apostate race cannot be reduced to that loyalty but by the redemptive power of the Son of God.

There is a real meaning, therefore, in the application of the words, "Except ye repent, ye shall all like-wise perish," to secular life and national prosperity. The best political economy is enfolded in those words of Christ which implant *loyalty to God and love to man* in the souls of individuals. We must confess *our sins before God*. We must take the oath of allegiance to Him. The stiffness of a proud selfish will being taken out of ourselves, we must aim to do what we can to bring others into this common salvation.

"And *this will we do*, if God permit." We will magnify all those instrumentalities, public and private, in the house of God, in the family, in schools, in walks of usefulness, which look directly to the increase of piety, the foundation of our na-

tional prosperity, leaving others to care for the external arches and pillars and decorations. *This will we do*, in sure hope and faith in God. We will not yield to despondency. While foreign jealousy predicts our overthrow, and raven voices are croaking our doom, we intend, with God's blessing, to falsify them all. We remember our lapsed origin; we remember the rock out of which we were hewn; but we make our appeal from man to God, from earth to heaven. We will repent of our sins before God. We will teach our children to reverence his commandments; writing them on the posts of our doors, talking of them at our tables, when we rise up and when we lie down; for sin is our great enemy, and God will punish it in all the nations of the earth. He can break us in his displeasure as the giant oak is twisted by the tornado. We will not be proud and lifted up; but we will be penitent and filial and upright in heart, that we may show to the world what religion can do for the state, undergirding and supporting it; for "blessed is that people," and that people only, "whose God is the Lord."

If there was a religious patriotism, self-forgetful, self-sacrificing in the first stage of our nation's history, let us not deteriorate into ambition and materialism and corruption with volleys of divine judgments as a consequence—but let us seek to become a people who are a law to themselves in the midst of their liberty; a union of forces to impel and restrain, to stimulate and moderate, which can be found nowhere in the universe save in the *heart-lesson of the divine word*.

Dr. Wm Adams, New York, on the  
National Fast-Day.

**PRAY FOR OUR COUNTRY.**

Never since our fathers fasted and prayed amid their desperate struggle for national independence, have we had so much reason to humble ourselves before God as at the present moment. When I recall the heaven-provoking sins which, as a people, we have been accumulating against ourselves in the past years of our existence; when I think of the rapid increase of every species of crime in all parts of the land; and when I reflect that God is just, and that his justice can be executed upon nations only in this world, I confess to a fearful misgiving as to the scenes about to open upon us. Whether this be not the beginning of a judgment which shall consume the land until the people shall know and acknowledge that there is a God in heaven who ruleth in the earth, and who will be had in reverence of all his creatures, is a question which only He can determine. That the cause for which we are contending is a just one, I have not a doubt. I can and do pray for it with a full and unwavering heart. I believe it to be the cause of good government, humanity, and religion. Yet God may see in our impotence and unbelief the necessity of humbling and distressing us still more. It is vain to talk of our twenty millions, of our vast resources of money and means, of our indomitable energy and invincible prowess. Let us not put our trust in armies or in generals, but appeal rather to Him who holds these mighty agents of destruction in the hollow of his hand. HIS FAVOR IS ABSOLUTELY ESSENTIAL TO OUR SUCCESS. If we think to crush this rebellion without his aid, we shall find

ourselves wofully mistaken. And if we think to secure that aid without humiliation and prayer, we shall probably discover the error too late to escape its ruinous consequences. *With what unanimity then, with what earnestness and solemnity, with what humility and godly sorrow, with what fervent and believing supplication ought we continually and perseveringly to spread our wants before God.*

**LET YOUTH AND CHILDREN PRAY.**

Surely if any one class has more to gain or to lose by the present conflict than another, it is the rising generation. To them belongs that great future which, if we succeed, is to open in unprecedented blessings on this western continent; or that night of ages which, if we fail, is to settle down on this fair hemisphere. Whether their day of life is to be passed under the bright sky of that glorious nationality which protects all its subjects and all their interests from foes without and traitors within, or under the black banner of an intolerable oppression; whether they are to walk these plains and hills with the firm tread of freemen, or with the timid step of bondmen; amid scenes of peace and prosperity, or of war and poverty, must depend upon our success at the throne of grace.

*Am. Messenger.*

**THE DEPARTING YEAR.**

The year is departing and soon its end will come. It is very solemn to think of the close of another year when we associate with its departure the effects of it upon our character. The apostle declares the gospel ministry to be "a savour of death" to some, and "a savour of life" to others. And is not Time's

ministry of somewhat similar effect? Where its numerous lessons and opportunities are suitably improved, additions are made to our virtue and knowledge. But where its lessons are unheeded and its opportunities misimproved, it adds to the amount of guilt already accumulated.

Such is the rapidity with which time moves on, that unless close attention is given to it, we fail to appreciate its progress. Still onward it moves. The period at which we made engagements to meet obligations approaches, and whether we are ready to meet those engagements or not, it will come. While we are idle, time passes on, and while we sleep it delays not. That youth that God has favored with kind parents or guardians who are anxious for his improvement in knowledge, and who are affording him all the facilities necessary for improvement, does not appreciate the rapid motion nor the value of time as he is not improving it, and unless he is aroused to his danger, and the error he is committing, will find his early years—the best time for improvement, all gone, and but little advancement made in improving his mind, and storing it with useful knowledge. That Christian who is fully aware that he is not living as he ought to be living, and who is admonished by the apostle to "redeem the time because the days are evil," and who *intends* to make considerable improvement in his life before he dies, will hear, if he is not more attentive to the rapid flight of time, and that with great surprise, the cry, "Behold, the bridegroom cometh; go ye out to meet him," and perhaps will be

wanting in oil to trim his lamp, and may be left out when the door is shut. And that unconverted friend who is conscious that he has not made the preparation that must be made if he would meet God in peace, and who is procrastinating his return to God until a more convenient season, thinking there is time enough yet, may be sadly disappointed to find time close with him while his sins are yet upon him, and before he has made any preparation to meet God.

How many have seen their folly in wasting their time, on their dying bed, and would have given worlds had they possessed them, to have a little longer to live, in order that they might attend to the concerns of their souls! But time once past never returns. The moment which is gone is gone forever. Shall not the *living* learn wisdom from the folly of the *dead*? Shall we waste our time that is so precious, and which when it is gone will return no more for ever? The dying Altamont exclaimed, "Oh! time! time! it is fit thou shouldst thus strike thy murderer to the heart!—How art thou fled for ever!—A month!—Oh, for a single week! I ask not for years! though an age were too little for the much I have to do."

What numerous changes a year produces! The changes are no less in the moral than in the physical world. But a few months ago spring was upon us decorating the fields and woodland with its verdant garments. Then came summer with its ripening sun and showers, and the fields looked rich and beautiful with their golden harvest. Autumn with its frosts then comes and changes the verdant appearance

of the forests, and the leaves and fruit leave their stems, and fall to the ground. Winter follows, and but few indications of life in the vegetable kingdom appear. And under all these aspects or faces have things in the moral world appeared during the present year. With some there has been a beautiful spring time. The flowers and leaves of hope have been thick upon them. Summer came and matured the fruit, and they ate thereof and were happy. With many there has been an autumn, indeed, in their experience. They have been stripped of many precious objects near and dear to them, and they stand like the leafless trees of the forest. While others have experienced a winter.—They have died. They show no more signs of life than the vegetable kingdom does in winter; but our faith in man's immortality leads us to believe that they are yet alive, and in the spring time of the resurrection, they will, by the power of God come forth. Well, if we survive the present year, let us be thankful to God for the opportunities thus afforded us for doing good both to ourselves and to others. And if we are permitted to enter upon another year, let us begin with God, and continue it with God, and live it for God, and then if we survive it we shall be more like God than we now are, and if we should not survive it, we shall be with him in heaven. Let us take farewell of the present year, hoping it may bear a good report of us to the judgment day.

J. Q.

### THE KINGDOM OF POWER.

The spirit of man is subject as much as the body, although its subjection is not a seen thing. The human soul is not, and cannot be, a god unto itself,—by necessity of nature it must worship another,—around some spiritual center it must revolve. It may be that some are, in point of fact, for a time hovering on the confines of two opposite worlds. The kingdom of light may have begun to grasp, while the kingdom of darkness has not yet let go the man. Two real powers—the power of God and the power of evil—are contending for possession. The captive of the one or of the other must a human spirit be. There is such a thing as a borderer halting between these two kingdoms; but he does not halt always—he does not halt long there. While he stands quivering in the balance, sensible that redeeming love is drawing, but refusing to throw himself absolutely over into its power, the world holds him yet by a bond unbroken, and will suck back into its bosom all its own.

What is your position, brother? It is not enough to say that you are not wallowing in the mire of manifold lusts; you may be far removed from the vicious, and yet be as completely subject to the same spiritual power. The men who soar in a balloon among the clouds are as perfectly controlled by the earth's attraction as the men who heavily trudge on foot along the miry road below; soon, and perhaps suddenly, the lofty will be on a level with the low. Such, and no greater, is the difference between the more and the less reputable of those who live without God in the world. The

movement upward from the earth, which is made by aid of earth's own powers and laws, will neither go far nor last long; if you are not caught and carried off by a power in heaven, the earth will soon have you on its bosom again. As long as a soul remains in the power of its own centre, a few degrees more or less of elevation in the standard of conventional morality will not decisively affect the final issue. A word will not avail. The kingdom that does not exert supreme controlling power is not a kingdom. In whose power does the soul actually lie? On that hinge turns all our time—all our eternity.

If the sun, while its grasp of the earth by gravity remained the same, were otherwise so changed that all its rays should be darts of death, the only hope for our world would be to escape from the sway of the destroyer. A method of deliverance can be at least conceived easily. Let the suffering planet forsake its orbit, and flee toward some other of the suns that people space; it would then revolve around another centre, and bask in another light. The passage of a human spirit from the power of Satan into the kingdom of God is a real event, as great and as decisive as the supposed transference of a peopled planet to the sphere of another sun. If there should not be in all cases the power of precisely observing and recording the moment when the border line between death and life is crossed, there ought, at least, to be a well-defined and clearly seen distinction between living under the power of darkness and a translation into the kingdom of God's dear Son.

On the Sabbath, when you leave

your labor behind, and worship with your fellows in the house of prayer, or in the silence of night within your own dwelling, when you kneel alone to pray, which kingdom retains the control of your heart? Does the love of Christ hold you as the sun holds this planet in its power? If the new kingdom has not gotten the command, the old kingdom has not lost it. A kingdom in word cannot wrench you from the grasp of this world's god. The word of the kingdom may tingle in your ears every Sabbath for a lifetime, and you, nevertheless, lie in the wicked one. There is only one way of deliverance, and that is by a simple and unreserved personal surrender to the power of Christ's kingdom—to Christ its King.

Whether do you keep Christ in your power or lie in his? Strange question, you will say; how could we keep Christ in our power although we would? True, you cannot ascend into heaven and drag Messiah from his throne; but those who are determined to have Christ at their disposal take not the power but the word, and make it lie where it will disturb them least. Some persecutors, when the victim is beyond their reach, dress and execute his effigy. Thus some who are called Christians treat Christ. They keep a lifeless image which bears his name, leaving it outside the door while they entertain company within, and subjecting it to a thousand indignities. The name and the garb they will endure, but not the life or power. In order to carry out a certain political system, the British Government maintained a personage at Delhi in royal state, with royal titles; but they crushed

their own creature as soon as he tried to be a real king. It is thus that the same persons who bow the knee and cry, Hosanna! before the Christian religion, crucify Christ because he claims to be a king. The struggle of rebellion is painful; but simple, trustful, loyal obedience is sweet. Those who have surrendered without reserve to the Redeemer's claim of sovereignty, bear witness willingly that his yoke is easy and his burden light.

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## The Family Circle.

### A MOTHER'S INFLUENCE.

To every Mother.

Your little ones will soon leave their childish sports, and will pass swiftly through the scenes of youth to the more active and important duties of manhood. The impressions which are now made upon their minds will appear in after life; the principles implanted in childhood will abide with them when your heads are low in the ground and will influence their actions through all the changes of their earthly pilgrimage.

That little boy who now hangs upon your bosom may be fitted by your instruction, for a high, honorable, and useful station; or by your neglect the seed of depravity may spring up and render life odious and pernicious to those around him. But the effects of a mother's early instructions upon the conduct and usefulness of this life is not all; there is another and a nobler view of the subject.

The children to whom you have given birth have commenced a state

of existence eternal as the throne of God.

They will dwell a little season in the flesh and then go away to meet their God and hear their sentence—to sink to woe or rise to glory you may be the instrument of preparing their souls for the joys of the upper world; for the unspeakable glory which surrounds the throne of the Eternal, and which shines from the purity of every holy angel and rises with the hallujahs of ransomed beings.

If you wish your children to be useful and honorable in this world then be diligent with their early education; let no opportunity pass of fixing in their minds those principles which will render them honorable—the principles which are enforced in the holy scriptures.

If you take a view of the subject, and wish your children to live in peace with God—to die in love with him, and to be received by him to glory, then be in haste to impress upon their minds those holy precepts which he has left on record; teach them to obey his commandments, and when they mourn over the corruption of their hearts, or the sinfulness of their actions, point them to the Lamb of God, who taketh away the sin of the world. Do you ask how you shall do these things? When you surround your domestic firesides, instead of wasting your time in rehearsing foolish stories and idle fancies, let the precious moments be spent in rehearsing the history of Jesus, or of some of the holy men of old; unite with them in singing the songs of heaven, and in offering to God the adoration of the heart, which becomes those who daily receive the richest blessings from heaven.

Are you rich! and do you say the care of preparation for company and for visits absorbs your whole time, without leaving any for the religious instructions of your children! Think a moment! which will you choose! to array your children and yourself for the gaudy cireles of this world, or to lead them to the golden splendor of the new Jerusalem where they shall be clothed in a robe whiter than snow.

Are you poor! and do you say the necessity of hard and constant labor prevents your efforts for your children. Ah! think again; do you not after the rugged toil of the day is over, sit down with your little ones to receive your social supper and talk of the ways of men. Can you not in such an hour, tell your family of that deed which brought ruin and woe upon our race! can you not speak to them of Jesus, the Redeemer of souls; how he came from the throne of his glory, and dwelt with man; how he toiled and labored and wept and died, that we might be saved! Can you not, on the holy sabbath, take your children along with you to those schools where the word of God is taught, and where the bread of life is extended to famishing souls! Mothers, much depends on your instruction to your little ones; spare no pains in leading them in the paths of piety and holiness. Above all, lift up your earnest prayers to our heavenly Father for a blessing on your exertions.

Here then, with life and eternity before you, make your final decision. Come around the cross, as pious women did when the Savior hung upon it; hasten to the sepulchre, to embalm, not the body, but

the memory of the Son of God; with melting hearts and flowing tears, take your places, where Mary sat, "at the feet of Jesus;" commit the entire energies of your souls to the influence and motions of that spirit which will lead you to follow Christ, and minister to him of your substance; do these things, and effects the most cheering and triumphant must follow. You can do more to encourage the hearts and strengthen the hands of ministers; more in your closets to call down, in answer to prayer, the blessing of God upon a bleeding and dying world; more to train up the infant and rising race for heaven; more to stay the burning tide of ruin which sets strong toward the regions of death and darkness; more to regenerate the world, and rob Satan of his anticipated prey, than the combinations of earth and hell with all their weapons of unholy war, and with all their deep rooted enmity against God, can counteract or undo. You may here plant, and water, and train the flowers of another Eden; and by the blessing of God, which is pledged to attend your sacrifices and efforts, you may cast around the earth the sweetest smile of heaven.

*Selected by C. W. W.*

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### UNCONSCIOUS EDUCATION.

In the proper sense of the term, education is a thing of great scope and extent; and within the doors of a household, it is of a far more important and extensive character than anything for which the children can be sent to schools of any description whatever. It affords, however, matter at once for surprise and deep regret, to observe how

much this department of education, which no wealth can purchase, has been overlooked; more especially since it is one in which the rich have little if any advantage over the poor. For education, in its largest sense, as it is enjoined in the Word of God, includes the training up of a child—the bringing him up, or educating him, in the nurture and admonition of the Lord; so that education in this sense, includes the whole process by which a human being is formed to be what he is, in principles and habits, and cultivation of every kind. Now, whatever proportion of all this may be in the power of parents, a smaller still, and that which has much less influence in forming the character, can be directed or acquired by purchased tuition of any kind. Besides, it is, and must be, by far the most valuable part of education which cannot, by any possibility, be purchased with money. This is one of those beautiful and benign arrangements of Infinite Wisdom, in which “He regardeth not the rich more than the poor;” since this species of education cannot be gotten for gold, neither can silver be weighed for the price thereof.” Neither can this parental department of education, by any ingenuity of man, be transferred or undertaken by others; for it will be seen after every vain expedient, that parents *will*, and *do*, and *must* here educate their children. In one word, as neither love, nor friendship, nor wealth, can turn the course of nature, so neither can they relieve parents, whether rich or poor, from those obligations which God, and nature, and their interests too, alike demand and en-

join. Let not the reader search about for exceptions. Exceptions may and do exist; but such, after all, is the course of nature, or, in other words, the will of God.

Under these circumstances, let no parent complain of his limited means—of his other occupations—or of any disadvantages in his situation,—let him only fix his eye with vigilance on that department of parental training, which is at once unpurchasable and untransferable. You engage for your children, and with considerable anxiety, even the best masters in every department, and you do well, and nothing more than is incumbent; but in the business of education, *properly so called*, they can do but little for you!

In the laudable anxiety of their hearts, two parents, with a family of infants playing around their feet, are heard to say—“Oh! what will—what can best educate these dear children?” I reply—Look to *yourselves* and your *circumstances*. Your example will educate them—your conversation with your friends—the business they see you transact—the likings and dislikings you express—*these* will educate them; the society you live in will educate them—your domestics will educate them; and whatever be your rank or situation in life, your house, your table, and your daily behavior there, *these* will educate them. To withdraw them from the uneasing and potent influence of these things is impossible, except you were to withdraw yourself from them also. Some parents talking of *beginning* the education of their children: the moment they were capable of forming an idea, their education was

already begun,—the education of circumstances—insensible education, which, like insensible perspiration, is of more constant and powerful effect, and of far more consequence to the habit, than that which is direct and apparent. This education goes on at every instant of time; it goes on like time—you can neither stop it, nor turn its course. Whatever these, then, have a *tendency* to make your children; that, in a great degree, you at least should be persuaded, they will be.

The language, however, occasionally heard from some fathers, may here not unreasonably be glanced at. They are diffuse in praise of maternal influence; and, pleased at the idea of its power and extent, they will exclaim, "O yes, there can be no doubt of it, that everything depends on the mother." This, however, will be found to spring from a selfish principle, and from anxiety to be relieved from mighty obligations, which, after all, cannot be transferred from the father's shoulders to those of a mother, to say nothing of the unkindness involved in laying upon her a burden which nature never intended, and never does. Her influence, as an instrument, indeed, a husband cannot too highly prize; but let no father imagine that he can neutralize the influence of his own presence and his own example at home. He cannot if he would, nor can he escape from obligation. The patience and constancy of a mother are, no doubt, first mainly tried, but *then* those of a father. The dispositions in each parent are fitted by nature for this order in the trial of patience; but, from the destined and appropriate share allotted to

each, neither of the two parties, when in health, can relieve the other.

In the department of purchased tuition, you will portion out to the best advantage many of those precious hours of youth which never will return; and such employment will lend you powerful aid in forming those personal habits which lie within the province of parental education; but rest assured, and lay it down to yourselves as a cardinal principle, that the business of education, properly so called, is not transferable. You may engage a master, or masters, as numerous as you please, to instruct your children in many things, useful and praise-worthy in their own place, but you must by the order of nature, educate them yourselves. You not only ought to do it, but you will perceive that, if I am correct in what I have stated, and may still advance, you *must do it, whether you intend it or not.* "The parent" said Ceeil, is not to stand reasoning and calculating. God has said, that his character shall have influence; and so this appointment of Providence becomes often the punishment of a wicked or a careless man." As education, in the sense I have explained, is a thing necessary for all,—for the poor and for the rich—for the illiterate as well as the learned, Providence has not made it dependent upon systems, uncertain, obscure, and difficult of application. Every parent, therefore, save when separated altogether from his family, may be seen daily in the act of educating his children; for, from father and mother, and the *circumstances* in which they move, the children are daily advancing in the

knowledge of what is good or evil. The occupations of the poor man at his daily labor, and of the man of business at his counting house, cannot interrupt this education. In both instances the mother is plying at her uninterrupted avocations. And her example is powerfully operating every hour, while at certain intervals daily, as well as every morning and evening, all things, come under the potent sway of the father or the master, whether that influence be good or bad. Here, then, is one school from which there are no truants, and in which there are no holidays.

Never for one day forget, that the first book they read, nay, that which they continue to read, and by far the most influential, is that of their parents' example and daily deportment. If this should be disregarded by you, or even forgotten then be not at all surprised when you find, another day, to your sorrow and vexation, and the interruption of your business, if not the loss of all your domestic peace and harmony, that your children only "know the right path but follow the wrong."

*Selected.*

## Youth's Department.

### "PERHAPS I CAN HELP FATHER."

"Perhaps I can help father," says little John, as he looks up into his mother's face. He has seen her sad, anxious look. He has watched his father coming home from his daily toil with a care worn brow, and casting a troubled glance towards the cradle where the twin babes are lying. He is sure that something is wrong; and, looking up with pleasing earnestness as he

stands by his mother's knee, he begs to know the truth, for perhaps he "can help father."

John is too young to give his father much assistance. The strength and wisdom of a seven-year old boy will not be able to combat vigorously with the world. But the mother's pleased, tender look, as she returns his glance, shows that young as he is, his affection, his sympathy, have already been of use.

The youngest child may help his parents. Harry, Mary, when your father comes home tired from his daily work, your kiss of love or sympathy may be as refreshing to his spirit as the dew to the flowers. You may not be able to bring a day's earnings in your hand and add them to the family store; and yet your father's heart will bless you for your help. You may lighten your mother's cares. You may hold Willie—the babe—in your arms, and still his fretful crying while your mother is getting ready the noon day meal. You may come gently to your mother's side as she is tired with the toil of the day, and may whisper in her ear, "Mother I love you." Again, like the dew upon the flowers, shall your word or deed of kindness bring refreshment to your mother's heart.

"Honor thy father and thy mother," is the commandment to which God has annexed his especial promise. The child who is obedient and reverent in youth shall have God's blessing in his maturer years. The child who is a grief to his parents' heart may yet live to know a child's ingratitude to himself, and, more than all, shall bring down upon himself the displeasure of the Lord.

Do what you can to help your earthly parents. They deserve from you all kindness and love. Do what you can to help on the work of your heavenly Parent. He has a work to be done in the world. Begin in your early days to love his service.

**THE CLOSE OF VOLUME XI.**

With the present number closes another volume of the Gospel Visitor, and another year of arduous labor and anxiety. The present year has been one of more than ordinary anxiety to us. The junior editor feeling that circumstances called for his removal to another locality, yielded to the influence of those circumstances, believing it was God's will that he should do so. The care and perplexity of mind consequent upon such an undertaking was considerable. And although it operated against him giving that attention to his editorial labors for a season, which he desired to give them, he hopes that having removed, his labors in this respect will not further be interfered with. The mail facilities being stopped in many localities where we have been sending the Visitor, our subscribers in those places could not receive theirs during this time, neither is there any likelihood of things being more favorable to our circulation in the seceding states for some time yet. Hence there must necessarily be a falling off of subscribers in the South. This is somewhat discouraging. We, however, are not discouraged. Hitherto the Lord has helped us, and our confidence in him is such that we still hope for his help.

The closing of a volume of a periodical like ours, or a year's labor, is somewhat like closing one's life. In taking a retrospective view of life at its close, many defects appear, and many regrets are felt that it was not better improved. But when it is closed, it is closed for ever, and is no more susceptible of improvement. And when the num-

bers constituting a volume have been sent out over the land, they are gone, and they cannot be gathered together again to be improved or changed. But we shall try to learn from the experience of the past, and improve our work in the future.

We have during the year, tried to do the best that we could under the circumstances which we have been placed under. Our design has been to edify and profit our readers, and to advance the cause of our glorious Redeemer. And we hope that our readers have appreciated our labors, and that God will bless them and make them successful in accomplishing what we have designed them to accomplish.

It is likely that some of our correspondents may not have been very well pleased because we have not published their articles they themselves thinking them useful and perhaps important. But we think that we have better opportunities than they for knowing what ought to be published in the Visitor, and we must therefore be permitted to decide what will be most likely to be useful to our readers in general.

For the present, kind reader, we must bid you farewell! hoping, however, to have your acquaintance for the ensuing year. Our acquaintance hitherto has been pleasant, and we hope mutually beneficial, and we hope you will renew your subscription to the Gospel Visitor, and have it still to visit your families as hitherto. We will try to make it a safe companion for all the members of your families.

"Now the Lord of peace himself give you peace always by all means."

## CONCERNING OUR BRETHREN IN THE SOUTH.

We learn from a brother in Maryland, saying that "the last authentic account we had as far out as Rockingham and Augusta counties the brethren were left unmolested, but looked upon to pay their share of expenses incurred by the war." But this refers back to the middle of September last, and since that time it seems there is no later account up to November 8.

## OBITUARIES.

Died in Jefferson county, Iowa, October 1st, JOHN MANNING, aged 91 years, 11 months and 10 days. He was born in New Jersey—one of the first settlers of Clermont county, Ohio, and lived about 9 years in Iowa,—never made any profession, never sick but once had the ague and died without pain.

MICHAEL GLOTFELTY.

Died in Berlin church, Somerset county, Pa. December 21, 1860, AMANDA JANE WELLER, daughter of brother Jonathan and sister Caroline Weller, aged 3 years, 3 months and 11 days. Funeral sermon from Rev. 7: 9 by E. Cober and others.

Died in the same church June 23, 1861 DANIEL BLOUGH, infant son of br John and sister Dinah Blough, aged 7 months and 14 days. Funeral services by E Cober and G Shrake on Psalm 16: 6.

Also died in Middle creek church, Somerset county, Pa. September 27, MARY MEYER, infant daughter of brother William and sister Elizabeth Meyer, aged 3 years, 7 months and 16 days. Funeral sermon from Matthew 19: 14, 15 by E Cober and M Meyer.

EHRAIM COBER.

Antioch, Ind. Nov. 7, 1861.

Died in Huntingdon county, Ind. June 5, 1861, MARTHA C MOSSLANDER, daughter of Joab and Amelia Mosslander, aged 2 years, 11 months and 1 day.

How short the race our daughter has run,  
Cut down in all her bloom;  
Her morning but yesterday began,  
Now finish'd in the tomb.

JESSE CALVERT.

Departed this life in George's Creek church, Fayette county, Pa. October 6, 1861, sister MARY ANNE ANDERSON, consort of George Anderson. Consumption preyed upon her system for at least two years, and finally terminated in her dissolution, yet not without hope for herself and friends. Having lived to an advanced age, leaving a husband and 5 children to mourn their loss. Funeral services by brethren Brown and Wise from 2 Tim 4: 6, 7, 8.

WILLIAM MOSER.

Died at Monrovia, Frederic county, Md on the 27th of August WILLIAM TITUS, youngest child of br. David and Jane RINEHART aged 4 years, 6 months and 18 days.

Death has again visited our family and singled out another of earth's loveliest for its victims, yes Titus is dead; his eyes are closed—that voice whose sweet warbling oft cheered us, has ceased its Prattling: he now stands on the other

shore in his border in full fruition of the Re-deemer's presence.

Dear Titus is gone in his youth and loveliness: Our souls are grief-smitten, yet we lay him down in weak submission to the will of God, and repine not at the dispensation of his providence. 'Tis hard hard to give up such precious treasures, yet tis better to give them up ere they have felt the curse and blight of deadly sins upon their souls. Our love will guard his grave and water the violets that will bloom above him, with affection's tears. This bud of promise thus early nipped by the hand of death, is another evidence of truth which we should ever bear in mind, that in the midst of life we are in death.

The consoling hope that cheers our hearts is 'twill bloom in Paradise. A short time before he breathed his last he with an almost angelic smile said, Mamma, pretty flowers, pretty flowers, and then exclaimed. Oh! my God, my God! He frequently remarked to his mother while sick, Mamma, I am not afraid to sleep in the graveyard beside of grand-mother!

CATHARINE CRONISE.

(The following is said to have been sent in February last, but seems to have been lost some way.)

Died in Delaware county, O. December 14, 1860 of winter-fever ELIZABETH DAVY, daughter of our dear Eldcr-brother Henry D Davy and his first wife Elizabeth, deceased. Age 18 years, 2 months and 22 days. Funeral services by the writer (who however forgot to give his name) from Isa. 40: 6, 7.

Departed this life in Aughwick church, Huntingdon county, Pa. November 2, our beloved sister CATHARINE SPANOGLE, consort of our Elder brother Andrew Spauagle, aged 68 years, 4 months and 9 days. She was a mother in Israel and beloved by all men who knew her. But the best of all is, that she could say, we hope, with truth: "To me to live is Christ, and to die is gain." She departed in peace, and a large concourse of people followed her on Sunday the third of November to her last earthly home. Funeral text Rev. 14: 13 by Peter Swine and the writer

JOHN G GLOCK.

Died of Diphteria on the 9th inst. DAVID B REPROGLE, youngest child of br Daniel and sister Nancy Replogle, in the 18th year of his age. Funeral discourse from 1 Peter 1, the latter part of the chapter. This youth in his illness demanded to be received into the church by baptism, but his attack being too powerful, he could not realize this, however, he was received by the brethren as a subject for baptism.

Died of the same disease, on the 13th October, ESTHER SMITH, daughter of br Henry and sister Hannah Smith, in the 20th year of her age. Funeral discourse from the same as above. This blooming young woman came to our communion meeting on the 3d inst. in the afternoon she complained of sore throat, her disease increased, until the night of the 5th she became seriously alarmed in regard to her undying soul.

She sent for the brethren that night, to be baptized, and to attend to the other ordinances of the Lord's house, and also to be anointed with oil in the name of the Lord. But alas! too late—She was fully resigned to do the Lord's will, as she still cherished a hope of soon getting better, but the decree of the Lord was oth-

erwisc. Finally, inflammation of the brain took place, & languisbing in a state of delirium, until in the morning of the 13th she breathed her last— Truly, in the midst of life we are in death. Let these two cases serve as a warning to the young, gay and thoughtless, that they prepare for death while blessings of health surround them. And oh!

What pangs it cost, for time they lost;  
That they have spent in vain,  
If they had grace, they would embrase,  
The Gospel to proclaim.

Died of diphtheria October 11, BARBARA CATHARINE BROWN, daughter of br Abraham and sister Mary Brown, aged 7 years, 6 months and 28 days. Funeral discourse from James 1: 21.

Died of the same disease October 13, SARAH MALINDA BROWN, daughter of br Jacob and sist. Catharine Brown, aged 5 years, 8 months 21 days. Funeral discourse from James 4: 14.

Died of old age. October 22, br CHRISTIAN KOCHENDERFER, aged, as near as they know about 78 years. Funeral discourse from Matt. 25: 44.

All these died in the bounds of the Yellowcreek church and their funerals were attended by the brethren.

LEONARD FURRY.  
Enterprise, Bedford county, Pa. Oct. 23, 1861.

Died near Lena, Stephenson county, Ill. September 22, MARY BOYER, daughter of br Allen and sister Leah Boyer, aged 6 years, 2 months and 14 days. Funeral services by brethren Daniel Fry, Enoch Eby and Robert Badger from John 4: 35, 36. The deceased delighted in singing the following lines, which you may insert:

I want to be an angel, And with the angels stand,  
A crown upon my forehead, A barp within my hand.  
There, right before my Savior, So glorious and so bright,  
I'd wake the sweetest music, And praise him day and night.

I never should be weary, Nor ever shed a tear  
Nor ever know a sorrow, Nor ever feel a fear;  
But blessed, pure and holy, I'd dwell in Jesus' sight,  
And with ten thousand thousand, Praise him both day and night. &c. &c.

Died in Beaverdam church, Kosciusko county, Indiana, September 22, 1861, CORDELIA HUGHES, aged 10 months and 11 days, a daughter of James Oliver and Frances Hughes, members of this church. Funeral services by David Becktetheiner and Samuel Eiler from John 11: 25, 26. This is the fifth infant that I had to bury beneath the ground. I mourn our loss, but I hope to meet them in heaven, which is my prayer.

JAMES O HUGHES.

Died in Upper Conowago church, Adams county, Pa. October 15, br PETER H RAF-FENSPERGER, after a short illness of two weeks, aged 36 years, 11 months and 4 days. He leaves a sorrowing widow (a pious sister) and four children. Funeral services by Elder Adam Brown and others.

Died in Sugarcreek church, Allen county, O, of Flux, September 7, 1861, br SAMUEL MIL-

LER, a worthy visiting brother, aged 67 years 8 months and 20 days.

Farewell, farewell, my children dear,  
For sweetly lay I sleeping here;  
Then ready be for die you must,  
With your kind father sleep in dust.

Tbink, children dear, hy grief oppress'd,  
Your father in the grave doth rest;  
The spirit rests above the sky—  
Prepare to meet me when you die.

Farewell, my loving Barb'y too,  
We're parted for a whilo 'tis true;  
If garments white you do retain,  
We'll meet and no more part again.

D B.

Died in Shirleysburg, Huntingdon county, Pa. October 29, friend JOHN WICKS, in his 47th year, leaving a wife and six children, most of them yet small.

Died in Mahoning church and county, Ohio, October 23, mother ELIZABETH MARGARET HAAS, widow of Jacob Bernhart Haas, deceased, and mother of our worthy deacon and brother Matthias Haas, aged almost 90 years. Notwithstanding her advanced age nine days before her end she had risen in her usual health, bid partly eaten her breakfast, when by going too near to the stove her clothes took fire, and being accidentally at the moment alone in the room, and in the first place not noticing it immediately, and in the next without instantly calling for help, trying to put out the fire hy herself, she was so badly burnt in her face, neck, arms and also in her body, that friends and neighbors could only thank God, when her sufferings here together with her life came to an end. Funeraltext Isai.33: 14—16 by sen. ed.

Died in Miami county, O. Panthercreek ch. November — br JOHN HARTEL, aged 58 years, 6 months and 4 days. His funeral was attended by a large concourse of people, br Longenecker and Younce officiating.

C.

Died in Drycreek chburch, Lynn county, Iowa, October 16, 1861, AMANDA WILSON, daughter of James and sister Mary Wilson. Disease—scarletfever. Age 6 years, 11 months and 24 days.

Also October 30, DAVID WILSON, son of the abovenamed parents, same disease, aged 5 years, 4 months and 2 days. Text Matt. 24: 44.

THOMAS G SNYDER,  
I C MILLER.

Died in Stark county, Ohio, Nov. 1, of Diphtheria, RACHEL E BOWMAN, wife of David Bowman, aged 19 years, 1 month and 6 days. Such is life.

\*We are informed, that in the last Obituary of last No. wherin the death of *sister* Sophia, wife of *brother* John Royer is announced, without indicating their membership, "sister" and "brother" should have been added. We cheerfully correct the omission, whicb was however according to copy.

PRINTER.

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END OF VOLUME XI.

**Dr. PETER FAHRNEY'S  
MEDICAL OFFICE AND LABORATORY,  
NEAR MARTINSBURG, BLAIR CO. PA.**

The undersigned takes this method of informing his numerous friends, that he has permanently located near Martinsburg, where he will be ready to attend to the duties of his profession when called upon. The reason for his removal was to increase his facilities for sending his medicines to those at a distance. As his system of practice is peculiar to that of his father and grandfather he will pay particular attention to the treatment of Chronic diseases, such as: DYSPEPSIA, LIVER COMPLAINT, RHEUMATISM, SCROFULA, DISEASES PE-CULIAR TO FEMALES, &c. &c. and also diseases caused by the use of MERCURY and other mineral POISONS.

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## Prospectus Of the Gospel-Visitor, For the year 1862, Vol. XII.

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The GOSPEL VISITOR is a monthly  
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lished by Henry Kurtz and James  
Quinter, in Columbian, Ohio. It is  
the object of this publication to contend  
for, and advance "the Faith which was  
once delivered unto the saints," as the  
only reliable rule of Christian Doctrine  
and Practice, and as the only remedial  
system which can restore to spiritual  
health a sin-disordered world.

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We hope that all our old subscribers will  
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September, 1861.







